

त्वमादिदेवः पुरुषः पुराण-
 स्त्वमस्य विश्वस्य परं निधानम् ।
 वेचाऽसि वेद्यं च परं च धाम
 तथा ततं विश्वमनन्तरूप ॥३८॥

38. Thou art the ancient Soul and the first and original Godhead and the supreme resting-place of this All ; Thou art the knower and that which is to be known and the highest status ; O infinite in form, by Thee was extended the universe.¹

वायुर्यमोऽभिर्वरुणः शशाङ्कः
 प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्ते॒स्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

39. Thou art Yama and Vayu and Agni and Soma and Varuna and Prajapati, father of creatures and the great-grandsire.

¹ He is the Knower who develops in man the knowledge of himself and world and God ; he is the one Object of all knowing who reveals himself to man's heart and mind and soul, so that every new opening form of our knowledge is a partial unfolding of him up to the highest, by which he is intimately, profoundly and integrally seen and discovered. By him in his own existence the world is extended, by his omnipotent power, by his miraculous self-conception and energy and Ananda of never-ending creation.

THE GITA

WITH TEXT, TRANSLATION AND NOTES

Compiled from Sri Aurobindo's
Essays on the Gita

Edited by
ANILBARAN ROY

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my human friend and companion, 'O Krishna, O Yadava, O Comrade,' not knowing this Thy greatness, in negligent error or in love, and for whatsoever disrespect was shown by me to Thee in jest, at play, on the couch and the seat and in the banquet, alone or in Thy presence, O faultless-one, I pray forgiveness from Thee, the immeasurable.¹

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गीयान् ।
न त्वत्समोऽस्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

43. Thou art the father of all this world of the moving and unmoving; Thou art one to be worshipped and the most solemn object of veneration. None is equal to Thee, how then another greater in all the three worlds, O incomparable in might?

¹ The supreme universal Being has lived here before him with the human face, in the mortal body, the divine man, the embodied Godhead, the Avatar, and till now he has not known him. He has seen the humanity only and has treated the Divine as a mere human creature. He has not pierced through the earthly mask to the Godhead of which the humanity was a vessel and a symbol, and he prays now for that Godhead's forgiveness of his unseeing carelessness and his negligent ignorance. Now only he sees this tremendous, infinite, immeasurable Reality of all these apparent things, this boundless universal Form which so exceeds every individual form and yet of whom each individual thing is a house for his dwelling.

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तसात्प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियार्हसि देव सोहुम् ॥४४॥

44. Therefore I bow down before Thee and prostrate my body and I demand grace of Thee, the adorable Lord. As a father to his son, as a friend to his friend and comrade, as one dear with him he loves, so shouldst Thou, O Godhead, bear with me.¹

अदृष्टपूर्वं हृषितोऽस्मि दृश्या
 भयेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं
 प्रसीद देवेश जगन्निवास ॥४५॥

45. I have seen what never was seen before and I rejoice, but my mind is troubled with fear.

¹ What was figured in the human manifestation and the human relation is also a reality. The transcendence and cosmic aspect have to be seen, for without that seeing the limitations of humanity cannot be exceeded. But the infinite presence in its unmitigated splendour would be too overwhelming for the separate littleness of the limited, individual and natural man. A link is needed by which he can see this universal Godhead in his own individual and natural being, close to him, not only omnipotently there to govern all he is by universal and immeasurable Power, but humanly figured to support and raise him to unity by an intimate individual relation.

CONSPECTUS

Pages

FIRST CHAPTER — *Kurukshetra*

Arjuna, the representative man of his age, is overcome with dejection and sorrow at the most critical moment of his life on the battle-field of Kurukshetra, and raises incidentally the whole question of human life and action ; the whole exposition of the Gita revolves and completes its cycle round this original question of Arjuna.

I-14

SECOND CHAPTER

The answer of the Teacher proceeds upon two different lines :—

I. (I-38) *The Creed of the Aryan Fighter*

First, a brief reply founded upon the philosophic and moral conceptions of Vedanta and the social idea of duty and honour which formed the ethical basis of Aryan society.

I5-29

II. (39-72). *The Yoga of the Intelligent Will*

Another reply founded on a more intimate Knowledge, opening into deeper truths of our being, which is the real starting-point of the

‘O Godhead, show me that other form of Thine ;
turn Thy heart to grace, O Thou Lord of the gods,
O Thou abode of this universe.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां दण्डुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

46. I would see Thee even as before crowned
and with Thy mace and discus. Assume Thy
four-armed shape, O thousand-armed, O Form
universal.¹

श्रीभगवान् उवाच
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमायं
यन्मे त्वदन्येन न हृष्टपूर्वम् ॥४७॥

47. The Blessed Lord said : This that thou
now seest by my favour, O Arjuna, is my supreme
shape, my form of luminous energy, the universal,

¹ It is this mediating aspect which man must have for his support constantly before him. For it is this figure of Narayana which symbolises the truth that reassures. It makes close, visible, living, seizable the vast spiritual joy in which for the inner spirit and life of man the universal workings behind all their stupendous circling, retrogression, progression sovereignly culminate, their marvellous and auspicious upshot.

teaching of the Gita. The Gita lays the first foundation by subtly unifying Sankhya, Yoga and Vedanta.

29-42

THIRD CHAPTER

I. (1-26) *Works and Sacrifice*

Arjuna, the pragmatic man, is perplexed by metaphysical thought and asks for a simple rule of action. The Gita begins to develop more clearly its positive and imperative doctrine of works,—of works done as a sacrifice to the Divine.

43-53

II. (27-43) *The Determinism of Nature*

Arjuna is told that he must act always by the law of his nature. "All existences follow their nature and what shall coercing it avail?"

54-60

FOURTH CHAPTER

I. (1-15) *The Possibility and Purpose of Avatarhood*

The divine Teacher, the Avatar, gives his own example, his own standard to Arjuna. In India the belief in the reality of the Avatar, the descent into form, the revelation of the Godhead in humanity, has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race.

61-66

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतमेनं
 भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

50 Sanjaya said: Vasudeva, having thus spoken, to Arjuna, again manifested his normal (Narayana) image; the Mahatman again assuming the desired form of grace and love and sweetness consoled the terrified one.

अर्जुन उवाच

दृष्टेषु दं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीमसि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

51. Arjuna said: Beholding again Thy gentle human form, O Janardana, my heart is filled with delight and I am restored to my own nature.

श्रीभगवान् उवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षणः ॥५२॥
 नाहं वेदैर्न तपसा न दानेन न चेऽयया ।
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥
 भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

II. (16-23) *The Divine Worker*

Equality, impersonality, peace, joy and freedom—these are the signs which distinguish a divine worker; they are all profoundly subjective and do not depend on so outward a thing as doing or not doing works.

67-70

III. (24-42) *The Significance of Sacrifice*

The Gita brings out the inner meaning of the Vedic sacrifice, interpreting the secret symbolism of the ancient Vedic mystics.

70-77

FIFTH CHAPTER—Renunciation and Yoga of Works

The Gita, after speaking of the perfect equality of the Brahman-knower who has risen into the Brahman-consciousness, develops in the last nine verses of this chapter its idea of Brahmayoga and of Nirvana in the Brahman.

78-88

SIXTH CHAPTER—Nirvana and Works in the World

This chapter is a full development of the idea of the closing verses of the fifth,—that shows the importance which the Gita attaches to them.

89-103

SEVENTH CHAPTER

The seventh to the twelfth chapters lay down a large metaphysical

'be free from attachment and without enmity to all existences; for such a man comes to Me, O Pandava.'¹

¹ In other words, superiority to the lower nature, unity with all creatures, oneness with the cosmic Godhead and the Transcendence, oneness of will with the Divine in works, absolute love for the One and for God in all,—this is the way to that absolute spiritual self-exceeding and that unimaginable transformation.

statement of the nature of the Divine Being and on that foundation closely relate and synthetise knowledge and devotion, just as the first part of the Gita related and synthetised works and knowledge in giving the primary basis of its teachings.

I. (1-14) *The Two Natures*

The Gita makes the distinction between the two Natures, the phenomenal and the spiritual. Here is the first new metaphysical idea of the Gita which helps it to start from the notions of the Sankhya philosophy and yet exceed them and give to their terms a Vedantic significance.

104-110

II. (15-30) *The Synthesis of Devotion and Knowledge*

The Gita is not a treatise of metaphysical philosophy. It seeks the highest truth for the highest practical utility. Thus it turns the philosophic truth given in the opening section of this chapter into a first starting-point for the unification of works, knowledge and devotion.

110-116

EIGHTH CHAPTER—*The Supreme Divine*

We have here the first description of the Supreme Purusha,—the Godhead who is even more and greater than the Immutable and to

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचास्यन्नं चतुर्विधम् ॥१४॥

14. I, having become the flame of life, sustain the physical body of living creatures, and united with Prana and Apana, digest the four kinds of food.¹

सर्वस्य चाहं हृदि सञ्जिविष्टो
मत्तः स्मृतिज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेदो
वेदान्तकृष्टेदविदेव चाहम् ॥१५॥

15. I am lodged in the heart of all; from Me are memory and knowledge and their absence. And that which is known by all the Vedas (and by all forms of knowing) am I; and I indeed the knower of Veda and the maker of Vedanta.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

16. There are two Purushas (spiritual beings) in this world, the Immutable (and impersonal) and the Mutable (and personal); the Mutable is all these existences, the Kutastha (the high-seated

¹ The Divine is at once the Soul of matter and the Soul of life and the Soul of mind as well as the Soul of the supramental light that is beyond mind and its limited reasoning intelligence.

whom the Gita gives subsequently (as in the fifteenth chapter) the name of *Purushottama*. The language here is taken bodily from the Upanishads.

117-127

NINTH CHAPTER — *Works, Devotion and Knowledge*

What the Gita now proceeds to say is the most secret thing of all. It is the knowledge of the whole Godhead which the Master of his being has promised to Arjuna (VII-1). To direct the whole self Godwards in an entire union is the way to rise out of a mundane into a divine existence.

128-141

TENTH CHAPTER

I. (1-11) *The Supreme Word of the Gita*

The divine Avatar declares, in a brief reiteration of the upshot of all that he has been saying, that this and no other is his supreme word.

142-146

II. (12-42) *God in Power of Becoming*

This section enumerates examples of Vibhutis or forms in which the Divine manifests its power in the world. It leads up to the vision of the World - Purusha in the next chapter.

146-156

ELEVENTH CHAPTER

- The Vision of the World-Spirit
 I. (1-34) *Time the Destroyer* 157-169

II. (35-55) *The Double Aspect*

The Time figure of the Godhead is now revealed and from the million mouths of that figure issues the command for the appointed action to the liberated Vibhuti. This vision of the universal Purusha is one of the most powerfully poetic passages in the Gita. 169-179

TWELFTH CHAPTER — *The Way and the Bhakta*

In the eleventh chapter the original object of the teaching has been achieved and brought up to a certain completeness. What remains still to be said turns upon the difference between the current Vedantic view of spiritual liberation and the larger comprehensive freedom which the teaching of the Gita opens to the spirit. The twelfth chapter leads up to this remaining knowledge and the last six that follow develop it to a grand final conclusion. 180-188

THIRTEENTH CHAPTER — *The Field and its Knower*

The distinctions between Purusha and Prakriti, Soul and Nature, rapidly drawn in this chapter in the

terms of the Sankhya Philosophy, are the basis on which the Gita rests its whole idea of the liberated being made one in the conscious law of its existence with the Divine.

189-202

FOURTEENTH CHAPTER—*Above the Gunas*

The Gita now proceeds to work out its ideas of the action of the gunas, of the ascension beyond the gunas and of the culmination of desireless works in knowledge where knowledge coalesces with bhakti,—knowledge, works and love made one,—and it rises thence to its great finale, the supreme secret of self-surrender to the Master of Existence.

203-214

FIFTEENTH CHAPTER—*The Three Purushas*

The entire doctrine of the Gita converges, on all its lines and through all the flexibility of its turns, towards one central thought—the idea of a triple consciousness, three and yet one, present in the whole scale of existence. All that is now brought together into one focus of grouping vision.

This chapter opens with a description of cosmic existence in the Vedantic image of the *asvattha* tree.

215-224

SIXTEENTH CHAPTER—*Deva and Asura.*

The Gita now proceeds to give the psychological discipline by which

our human and earthly nature can be transmuted. But first it prefaces the consideration of this enlightening movement by a distinction between two kinds of being, the Deva and the Asura.

225-233

SEVENTEENTH CHAPTER—*The Gunas, Faith and Works*

The Gita next gives an analysis of action in the light of the fundamental idea of the three gunas and the transcendence of them by a self-exceeding culmination of the highest sattvic discipline. In this chapter it lays special stress on Faith, *shraddha*, the will to believe and to be, know, live and enact the Truth as the principal factor.

234-245

EIGHTEENTH CHAPTER

(I-39) *The Gunas, Mind and Works*

The Gita enters into a summary psychological analysis of the mental powers before it proceeds to its great finale, the highest secret which is that of a spiritual exceeding of all *dharma*s.

246-260

II. (40-48) *Swabhava and Swadharma*.

In this section the Gita deals with an incidental question of great importance—the ancient social idea

	Pages
of <i>chaturvarnya</i> , which was a very different thing from the present-day caste system.	260-264
III. (49-56) <i>Towards the Supreme Secret</i>	265-270
In this section the Gita re-states the body of its message.	
IV. (57-78) <i>The Supreme Secret</i>	
The essence of the teaching and the Yoga has thus been given to the disciple and the divine Teacher now proceeds to apply it to his action. Attached to a crucial example, spoken to the protagonist of Kurukshetra, the words bear a much wider significance and are a universal rule for all who are ready to ascend above the ordinary mentality and to live and act in the highest spiritual consciousness.	271-280

INTRODUCTION

It may be useful in approaching an ancient Scripture, such as the Veda, Upanishads or Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future. First of all, there is undoubtedly a Truth one and eternal which we are seeking, from which all other truth derives, by the light of which all other truth finds its right place, explanation and relation to the scheme of knowledge. But precisely for that reason it cannot be shut up in a single trenchant formula, it is not likely to be found in its entirety or in all its bearings in any single philosophy or scripture or uttered altogether and for ever by any one teacher, thinker, prophet or Avatar. Nor has it been wholly found by us if our view of it necessitates the intolerant exclusion of the truth underlying other systems; for when we reject passionately, we mean simply that we cannot appreciate and explain. Secondly, this Truth, though it is one and eternal, expresses itself in Time and through the mind of man; therefore every Scripture must necessarily contain two elements, one temporary, perishable, belonging to the ideas of the period and country in which it was produced, the other eternal and imperishable and applicable in all ages and countries. Moreover, in the statement of the Truth, the actual form given to it, the system and arrangement, the metaphysical and intellectual mould, the precise expression used must be largely subject to the mutations of Time and cease to have the same force; for the human intellect modifies itself always; continually divid-

ing and putting together it is obliged to shift its divisions continually and to re-arrange its synthesis. What is of entirely permanent value is that which besides being universal has been experienced, lived and seen with a higher than the intellectual vision.

We hold it therefore of small importance to extract from the Gita its exact metaphysical connotation as it was understood by the men of the time,—even if that were accurately possible. That it is not possible, is shown by the divergence of the original commentaries which have been and are still being written upon it; for they all agree in each disagreeing with all the others, each finds in the Gita its own system of metaphysics and trend of religious thought. Nor will even the most painstaking and disinterested scholarship and the most luminous theories of the historical development of Indian philosophy save us from inevitable error. But what we can do with profit is to seek in the Gita for the actual living truths it contains, apart from their metaphysical form, to extract from it what can help us or the world at large and to put it in the most natural and vital form and expression we can find that will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity. If we steep ourselves in the spirit of this great Scripture and, above all, if we have tried to live in that spirit, we may be sure of finding in it as much real truth as we are capable of receiving as well as the spiritual influence and actual help that, personally, we were intended to derive from it. And that is after all what Scriptures were written to give; the rest is academical disputation or theological dogma. Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth

constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.

The thought of the Gita is not pure Monism although it sees in one unchanging, pure, eternal Self the foundation of all cosmic existence, nor Mayavada although it speaks of the Maya of the three modes of Prakriti omnipresent in the created world ; nor is it qualified Monism although it places in the One his eternal supreme Prakriti manifested in the form of the Jiva and lays most stress on dwelling in God rather than dissolution as the supreme state of spiritual consciousness ; nor is it Sankhya although it explains the created world by the double principle of Purusha and Prakriti ; nor is it Vaishnava Theism although it presents to us Krishna, who is the Avatar of Vishnu according to the Puranas, as the supreme Deity and allows no essential difference nor any actual superiority of the status of the indefinable relationless Brahman over that of this Lord of beings who is the Master of the universe and the Friend of all creatures. Like the earlier spiritual synthesis of the Upanishads, this later synthesis, at once spiritual and intellectual, avoids naturally every such rigid determination as would injure its universal comprehensiveness. Its aim is precisely the opposite to that of the polemist commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon for dialectical warfare ; it is a gate opening on the

whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

There have been other syntheses in the long history of Indian thought. We start with the Vedic synthesis of the psychological being of man in its highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods, pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality. The crown of this synthesis was in the experience of the Vedic Rishis something divine, transcendent and blissful in whose unity the increasing soul of man and the eternal divine fulness of the cosmic godheads meet perfectly and fulfil themselves. The Upanishads take up this crowning experience of the earlier seers and make it their starting-point for a high and profound synthesis of spiritual knowledge; they draw together into a great harmony all that had been seen and experienced by the inspired and liberated knowers of the Eternal throughout a great and fruitful period of spiritual seeking. The Gita starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and Works, through which the soul of man can directly approach and cast itself into the Eternal. There is yet another, the Tantric¹, which though less subtle and spiritually profound,

¹ All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.

is even more bold and forceful than the synthesis of the Gita,—for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila^{*} of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only

* The cosmic Play.

to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking ; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future, to be on firm ground, proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

Our object, then, in studying the Gita will not be a scholastic or academical scrutiny of its thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest spiritual welfare.

The Gita

FIRST CHAPTER

KURUKSHETRA

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्वैव किमकुर्वति सङ्गय ॥१॥

1. Dhritarashtra said : On the field of Kurukshetra, the field of the working out of the Dharma, gathered together, eager for battle, what did they, O Sanjaya, my people and the Pandavas?¹

¹ The teaching of the Gita is given as an episode in an epic history of the Indian peoples and their wars ; it must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life. A day must surely come when humanity will be ready spiritually, morally, socially for the reign of universal peace ; meanwhile the aspect of battle and the nature and function of man as a fighter have to be accepted and accounted for by any practical philosophy and religion. The Gita, taking life as it is and not only as it may be in some distant future, puts the question how this aspect and function of life, which is really an aspect and function of human activity in general, can be harmonised with the spiritual existence.

सङ्गय उवाच

दृष्टा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

2. Sanjaya said : Then the prince Duryodhana, having seen the army of the Pandavas arrayed in battle order, approached his teacher and spoke these words:—

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूस् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

3. “Behold this mighty host of the sons of Pandu, O Acharya, arrayed by the son of Drupada, thy intelligent disciple.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः ॥५॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्वं एव महारथाः ॥६॥

4-6. Here in this mighty army are heroes and great bowmen who are equal in battle to Bhima and Arjuna; Yuyudhana, Virata and Drupada of the great car, Dhrishtaketu, Chekitana and the valiant prince of Kashi, Purujit and Kuntibhoja, and Shaibya, foremost among men; Yudhamanyu the strong, and Uttamauja the victorious; Subhadra's son (Abhimanyu) and the sons of Draupadi ; all of them of great prowess.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

7. On our side also know those who are the most distinguished, O best of the twice-born, the leaders of my army; these I name to thee for thy special notice.

भवान्मीष्मश्च कर्णश्च कृपश्च समितिङ्गयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥
अन्ये च वहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशखप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

8-9. Thyself and Bhishma and Karna and Kripa, the victorious in battle, Ashvatthama, Vikarna, and Saumadatti also ; and many other heroes have renounced their life for my sake, they are all armed with diverse weapons and missiles and all well-skilled in war.

अपर्यासं तदस्माकं वलं भीष्माभिरक्षितम् ।
पर्यासं त्विदमेतेषां वलं भीष्माभिरक्षितम् ॥१०॥

10. Unlimited is this army of ours and it is marshalled by Bhishma, while the army of theirs is limited, and they depend on Bhima.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्वं एव हि ॥११॥

11. Therefore all ye standing in your respective divisions in the different fronts of the battle, guard Bhishma."

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनयोच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

12. Cheering the heart of Duryodhana, the mighty grandsire (Bhishma), the Ancient of the Kurus, resounding the battlefield with a lion's roar, blew his conch.

ततः शङ्खाश्व भेर्यश्च पणवानकगोमुखाः ।
सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

13. Then conchs and kettledrums, tabors and drums and horns, suddenly blared forth, and the clamour became tremendous.

ततः इवेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

14. Then, seated in their great chariot, yoked to white horses, Madhava (Sri Krishna) and the son of Pandu (Arjuna) blew their divine conchs.¹

¹Arjuna is the fighter in the chariot with the divine Krishna as his charioteer. There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human existence at its roots; they are the divine personality of the Teacher, his characteristic relations with his disciple and the occasion of his teaching. The teacher is God himself descended into humanity; the disciple is the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense work and struggle the secret purpose of which is unknown to the actors in it,

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
 पौण्ड्रं दध्मौ महाशङ्कं भीमकर्मा वृकोदरः ॥१५॥
 अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 नकुलः सहदेवश्च सुघोपमणिपुष्पकौ ॥१६॥

15-16. Hrishikesha (Krishna) blew his Panchanjana and Dhananjaya (Arjuna) his Devadatta (god-given); Vrikodara of terrific deeds blew his mighty conch, Paundra; the King Yudhishtira, the son of Kunti, blew Anantavijaya; Nakula and Sahadeva, Sugosha and Manipushpaka.

(Yudhishtira, Vrikodara, Nakula and Sahadeva are the four brothers of Arjuna.)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥
 द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौभद्रश्च महावाहुः शङ्कान्दध्मुः पृथक् पृथक् ॥१८॥

17-18. And Kashya, of the great bow, and Shikhandi, of the great chariot, Dhrishtadyumna

known only to the incarnate Godhead who guides it all from behind the veil of his unfathomable mind of Knowledge; the occasion is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.

and Virata and Satyaki, the unconquered, Drupada, and the sons of Draupadi, O Lord of earth, and Saubhadra, the mighty-armed, on all sides their several conchs blew.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

19. That tumultuous uproar resounding through earth and sky tore the hearts of the sons of Dhritarashtra.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥
हृषोकेशं तदा वाक्यमिदमाह महीपते ।

20. Then, beholding the sons of Dhritarashtra standing in battle order, and the flight of missiles having begun, the son of Pandu (Arjuna), whose emblem is an ape, took up his bow and spoke this word to Hrishikesha, O Lord of earth.¹

¹Arjuna and Krishna, this human and this divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins, in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is, therefore, not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the friend of the human peoples.

FIRST CHAPTER

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥
 यावदेतान्निरीक्षेऽहं योद्धुकामाभवस्थितान् ।
 कैर्मया सह योद्धव्यमस्ति रणसमुद्यमे ॥२२॥
 योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
 धार्त्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

21-23. Arjuna said: O Achyuta (the faultless, the immovable), stay my chariot between the two armies, so that I may view these myriads standing, longing for battle, whom I have to meet in this holiday of fight, and look upon those who have come here to champion the cause of the evil-minded son of Dhritarashtra'.

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एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
 भीष्मद्रोणप्रमुखतः सर्वेषां च महोक्षिताम् ।
 उवाच पार्थं पश्यैतान् समवेतान् कुरुनिति ॥२५॥

¹ Arjuna, the nearest friend and chief instrument of Krishna, the divine incarnate, did not perceive that he was an instrument and had to confess at last that all the while he did not really know his divine friend. Thus the figure of Krishna becomes, as it were, the symbol of the divine dealings with humanity. Through our egoism and ignorance we are moved, thinking that we are the doers of the work, vaunting of ourselves as the real causes of the result, and that which moves us

24-25. Sanjaya said: Thus addressed by Gudakesha (one that has overcome sleep, Arjuna), Hrishikesha, O Bharata, having stayed that best of chariots between the two armies, in front of Bhishma, Drona and all the princes of earth, said, "O Partha, behold these Kurus gathered together."

तत्रापश्यत् स्थितान्पार्थः पितृनथं पितामहान् ।
आचार्यान्मातुलान्प्रातृन्पुत्रान्पौत्रान्सर्वांस्तथा ।
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥

26. Then saw Partha standing upon opposite sides, uncles and grandsires, teachers, mother's brothers, cousins, sons and grandsons, comrades, fathers-in-law, benefactors.

तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

27. Seeing all these kinsmen thus standing arrayed, Kaunteya, invaded by great pity, uttered this in sadness and dejection.'

we see only occasionally as some vague or even some human and earthly fountain of knowledge, aspiration, force, some Principle or Light or Power which we acknowledge and adore without knowing what it is until the occasion arises that forces us to stand arrested before the Veil.

¹ The Gita starts from action and Arjuna is the man of action and not of knowledge. It is typical of the pragmatic man that it is through his sensations that he awakens to the meaning of his action. It is as he gazes that the revelation of the meaning of a civil and domestic war comes home to him. It is not

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दृष्टेम् स्वजनं कृष्णं युयुत्सुं समुपस्थितम् ।
 सीदन्ति मम गात्राणि मुखं च परिशुप्त्यति ॥२८॥
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
 गाण्डीवं संसते हस्तात्त्वकचैव परिदृष्टते ॥२९॥

28-29. Arjuna said: Seeing these my own people, O Krishna, arrayed for battle, my limbs collapse and my mouth is parched, my body shakes and my hair stands on end; Gandiva (Arjuna's bow) slips from my hand, and all my skin seems to be burning.

न च शक्नोम्यवस्थातुं अमरीवं च मे मनः ।
 निमिच्चानि च पश्यामि विपरीतानि केशव ॥३०॥

30. I am not able to stand and my mind seems to be whirling; also I see evil omens, O Keshava.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
 न काङ्क्षे विजयं कृष्णं न च राज्यं सुखानि च ॥३१॥

that he did not know these things before, but he has never realised it all; obsessed by his claims and wrongs and by the duty of the Kshatriya to protect justice and the law and fight and beat down injustice and lawless violence, he has never thought out deeply nor felt it in his heart and at the core of his life. And now it is shown to his vision by the divine Charioteer, placed sensationaly before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.

31. Nor do I see any good in slaying my own people in battle; O Krishna, I desire not victory, nor kingdom, nor pleasures.¹

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
 येवामर्थे काह्वितं नो राज्यं भोगाः सुखानि च ॥३२॥
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
 एतान्न हन्तुमिच्छामि भ्रतोऽपि मधुसूदन ॥३४॥
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
 निहत्य धार्त्तराष्ट्रान्नः का प्रीतिः स्याजनार्दन ॥३५॥

32-35. What is kingdom to us, O Govinda, what enjoyment, what even life? Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches—teachers, fathers, sons, as well as grandsires, mother's brothers, fathers-in-law, grandsons, brothers-in-law, and other kith and kin; these I would not consent to slay, though myself slain, O Madhusudana, even for the kingdom of the three worlds; how then for earth? What pleasures can be ours after killing the sons of Dhritarashtra, O Janardana?

¹ The first result is a violent sensational and physical crisis which produces a disgust of the action and its material objects and of life itself. And then comes the cry of the emotions.

पापमेवाश्रयेदसान्हत्वैतानाततायिनः ।

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्ववान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३६॥

36. Sin will take hold of us in slaying them, though they are the aggressors. So it is not fit that we kill the sons of Dhritarashtra, our kinsmen; indeed how may we be happy, O Madhava, killing our own people.¹

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३७॥

कथं न ज्ञेयमसाभिः पापादसान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥३८॥

37-38. Although these, with a consciousness clouded with greed, see no guilt in the destruction of the family, no crime in hostility to friends, why should not we have the wisdom to draw back from such a sin, O Janardana, who see the evil in the destruction of the family?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥३९॥

39. In the annihilation of the family the eternal traditions of the family are destroyed; in the collapse of traditions, lawlessness overcomes the whole family.

¹ The whole thing is a dreadful sin,—for now the moral sense awakens to justify the revolt of the sensations and the emotions.

अधर्मादभिभवात्कृष्ण प्रदुष्यन्ति कुलस्थियः ।
स्त्रीषु दुष्टासु वार्णेय जायते वर्णसंकरः ॥४०॥

40. Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt; women corrupted, O Varshneya, the confusion of the *Varnas* arises.¹

संकरो नरकाग्रैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४१॥

41. This confusion leads to hell the ruiners of the family, and the family; for their ancestors fall, deprived of *pinda* (rice offering) and libations.

दोषेरतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साध्यन्ते जातिधर्माः कुलधर्मश्च शाश्वताः ॥४२॥

42. By these misdeeds of the ruiners of the family leading to the confusion of the orders, the eternal laws of the race and moral law of the family are destroyed.²

¹ *Varna* is usually translated as caste, but the existing caste system in India is a very different thing from the ancient social idea of *Chaturvarna*, the four clear-cut orders of the Aryan community, and in no way corresponds with the description of the Gita. See Ch. XVIII.

² Arjuna, in his ignorance, regards the social and moral laws of his time as something absolute and immutable; as a matter of fact, they are temporal and conventional and they cannot serve as a guide in the deeper crises of life.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन !
नरकेऽनियतं वासो भवतीत्यनुग्रुश्म ॥४३॥

43. And men whose family morals are corrupted, O Janardana, live for ever in hell. Thus have we heard.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हनुं स्वजनमुद्यताः ॥४४॥

44. Alas! we were engaged in committing a great sin, we who were endeavouring to kill our own people through greed of the pleasures of kingship.¹

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४५॥

45. It is more for my welfare that the sons of Dhritarashtra armed should slay me unarmed and unresisting. (I will not fight.)²

¹ Granted that the aggression came from the other side, but for what should we fight? For the maintenance of family morality, of the social law and the law of the nations? These are the very standards that will be destroyed by this civil war.

²The dejection of Arjuna represents the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected. We must acknowledge Kurukshetra: we must submit to the law of Life by Death before we can find our way to the

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एवमुक्त्वा अर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४६॥

46. Sanjaya said : Having thus spoken on the battlefield Arjuna sank down on the seat of the chariot, casting down the divine bow and the inexhaustible quiver (given to him by the gods for that tremendous hour), his spirit overwhelmed with sorrow.

Life Immortal : we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

SECOND CHAPTER

I. THE CREED OF THE ARYAN FIGHTER

सङ्गय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

1. Sanjaya said: To him thus by pity invaded, his eyes full and distressed with tears, his heart overcome by depression and discouragement, Madhusudana spoke these words.¹

श्रीभगवान् उवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्यमकीर्तिं करमर्जुन ॥२॥

2. The Blessed Lord said: Whence has come to thee this dejection, this stain and darkness of the soul in the hour of difficulty and peril, O Arjuna? This is not the way cherished by the Aryan man; this mood came not from heaven nor can it lead to heaven, and on earth it is the forfeiting of glory.²

¹ Arjuna's pity is a form of self-indulgence; it is the physical shrinking of the nerves from the act of slaughter, the egoistic emotional shrinking of the heart from the destruction of the Dhritarashtrians because they are one's "own" people, and without them life will be empty.

² This question shows that Arjuna's pity is not the god-like compassion mentioned later on in the Gita, but a deviation from his heroic qualities.

क्लैव्यं मा स्म गमः पार्थं नैतत्त्वश्चयुपपद्यते ।
क्षुद्रं हृदयदौर्वल्यं त्यक्त्वोचिष्ठ परंतप ॥३॥

3. Fall not from the virility of the fighter and the hero, O Partha! it is not fitting in thee. Shake off this paltry faint-heartedness! Stand up, Paramata! (Scourge of the foes!)¹

अर्जुन उवाच

कथं भीष्ममहं संस्त्वे द्रोणं च मधुसूदनं ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदनं ॥४॥

4. Arjuna said : How, O Madhusudana, shall I strike Bhishma and Drona with weapons in battle, they who are worthy of worship, O Slayer of foes !

गुरुनहत्वा हि महानुभावान्
श्रेयो भोक्तुं मैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव
मुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

5. Better in this world to live even on alms than to slay these high-souled Gurus. Slaying these Gurus, I should taste of blood-stained enjoyments even in this world.

¹ Such weakness may well be beneficial to men of a lower grade of development, because otherwise they will be hard and cruel. But Arjuna, the developed Aryan man, must not suffer the sudden amazement of his heart and senses, the clouding of his reason and the downfall of his will to betray him into the casting away of his divine weapon and the refusal of his God-given work.

न चैतद्विदाः कर्तरन्नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषामस्-
 तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

6. Nor do I know which for us is better, that we conquer them or they conquer us,—before us stand the Dhritarashtrians whom having slain we should not care to live.¹

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रौयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपञ्चम् ॥७॥

7. It is poorness of spirit that has smitten away from me my (true heroic) nature; my whole consciousness is bewildered in its view of right and wrong. I ask thee which may be the better—that

¹It is a mistake to interpret the Gita from the standpoint of the mentality of today and force it to teach us the disinterested performance of duty as the highest and all-sufficient law. For the whole point of the teaching, that from which it arises, that which compels the disciple to seek the Teacher, is an inextricable clash of the various conceptions of duty ending in the collapse of the whole useful intellectual and moral edifice erected by the human mind. The Gita does not teach the disinterested performance of duties, but the following of the divine life, the abandonment of all *dharma*s, *sarvadharman*, taking refuge in the Supreme alone and becoming an instrument of the fulfilment of the divine will in the world.

tell me decisively. I take refuge as a disciple with thee; enlighten me.¹

न हि प्रपश्यामि ममापनुद्याद्

यच्छोक्त्सुच्छोपणमिन्द्रियाणाम् ।

अवाप्य भूमावसप्तनमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

8. I see not what shall thrust from me the sorrow that dries up the senses, even if I should attain rich and unrivalled kingdom on earth or even the sovereignty of the gods.

सङ्ख्य उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।

न योत्स्य इति गोविन्दमुक्त्वा तृष्णीं वभूव ह ॥९॥

9. Sanjaya said: Gudakesha, terror of his foes, having thus spoken to Hrishikesha, said to him, "I will not fight!" and became silent.²

¹ Arjuna is the man of action and not a thinker. The nature of the crisis he undergoes is that he can nowhere find the *dharma* or valid law of action. That for a man of action is the worst possible crisis.

² His whole conscious being, not the thought alone but heart and vital desires and all, are utterly bewildered and can find nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna; give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least

तमुवाच हृषोकेशः प्रहसन्निव भारत ।

सेनयारुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

10. To him thus depressed and discouraged, Hrishikesha, smiling as it were, O Bharata, spoke these words between the two armies.

(Arjuna in his reply to Krishna admits the rebuke even while he strives against and refuses the command. He is aware of his weakness and yet accepts subjection to it. He attempts still to justify his refusal on ethical and rational grounds, but merely cloaks by words of apparent rationality the revolt of his ignorant and unchastened emotions. It is these claims of Arjuna's egoistic being that Krishna sets out first to destroy in order to make place for the higher law which shall transcend all egoistic motives of action).

श्रीभगवान् उवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूनश्च नानुशोचन्ति पण्डिताः ॥११॥

11. The Blessed Lord said: Thou grievest for those that should not be grieved for, yet speakest words of wisdom. The enlightened man does not mourn either for the living or for the dead.

so much of the knowledge as is necessary to lead him into a higher life, to which the divine Teacher intends to lead his disciple; for he means him to give up all *dharma*s except the one broad and vast rule of living consciously in the Divine and acting from that consciousness.

(The answer of the Teacher proceeds upon two different lines, first, a brief reply founded upon the highest ideas of the general Aryan culture in which Arjuna has been educated, secondly, another and larger founded on a more intimate knowledge, opening into deeper truths of our being, which is the real starting-point of the teaching of the Gita. This first answer relies on the philosophic and moral conceptions of the Vedantic philosophy and the social idea of duty and honour which formed the ethical basis of Aryan Society.)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे चयमतः परम् ॥१२॥

12. It is not true that at any time I was not, nor thou, nor these kings of men; nor is it true that any of us shall ever cease to be hereafter.¹

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरक्तत्र न मुद्यति ॥१३॥

13. As the soul passes physically through childhood and youth and age, so it passes on to the changing of the body. The self-composed

¹ The sorrow for the bodily death of friends and kindred is a grief to which wisdom and the true knowledge of life lend no sanction. The enlightened man does not mourn either for the living or the dead, for he knows that suffering and death are merely incidents in the history of the soul. The soul, not the body, is the reality.

man does not allow himself to be disturbed and blinded by this.¹

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

14. The material touches, O son of Kunti, giving cold and heat, pleasure and pain, things transient which come and go, these learn to endure, O Bharata.²

यं हि न व्यथयन्त्येते पुरुषं पुरुषम् ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

15. The man whom these do not trouble nor pain, O lion-hearted among men, the firm and wise who is equal in pleasure and suffering, makes himself apt for Immortality.³

¹ Human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for Immortality.

² These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or sorrowful with a wise and calm equality, even as the tranquil eternal Spirit within us receives them.

³ By Immortality is meant not the survival of death,—that is already given to every creature born with a mind,—but the transcendence of life and death. It means the ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for Immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

16. That which really is, cannot go out of existence, just as that which is non-existent cannot come into being. The end of this opposition of 'is' and 'is not' has been perceived by the seers of essential truths.¹

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

17. Know that to be imperishable by which all this is extended. Who can slay the immortal spirit?

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥१८॥

18. Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

19. He who regards this (the soul) as a slayer, and he who thinks it is slain, both of them fail to perceive the truth. It does not slay, nor is it slain.

¹ The soul is and cannot cease to be, though it may change the forms through which it appears.

न जायते म्रियते वा कदाचिन्-
 नायं भूत्वा भविता वा न भूयः ।
 अंजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥२०॥

20. This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
 कथं स पुरुषः पार्थ कं धातयति हन्ति कम् ॥२१॥

21. Who knows it as immortal eternal imperishable spiritual existence, how can that man slay, O Partha, or cause to be slain?¹

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्ण-
 न्यन्यानि संयाति नवानि देही ॥२२॥

22. The embodied soul casts away old and takes up new bodies as a man changes worn-out raiment for new.

¹ There is no such thing as death, for it is the body that dies and the body is not the man.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोपयति मारुतः ॥२३॥

23. Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोप्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

24. It is uncleavable, it is incombustible, it can neither be drenched nor dried. Eternally stable, immobile, all-pervading, it is for ever and for ever.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

25. It is unmanifest, it is unthinkable, it is immutable, so it is described (by the Srutis); therefore knowing it as such, thou shouldst not grieve.¹

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

26. Even if thou thinkest of it (the self) as being constantly subject to birth and death, still, O mighty-armed, thou shouldst not grieve.

¹ Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

जातस्य हि ध्रुवो मृत्युर्पृवं जन्म मृतस्य च ।
तस्मादपरिहायेऽथे न त्वं शोचितुमर्हसि ॥२७॥

27. For certain is death for the born, and certain is birth for the dead; therefore what is inevitable ought not to be a cause of thy sorrow.¹

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

28. Beings are unmanifest in the beginning, manifest in the middle, O Bharata, unmanifest likewise are they in disintegration. What is there to be grieved at?²

आश्र्यवत्पश्यति कश्चिदेन-
माश्र्यवद्वदति तथैव चान्यः ।

¹ Constant subjection to birth and death is an inevitable circumstance of the soul's manifestation.

² The birth of the soul is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick bed or the battlefield, is the most ignorant of nervous clamours. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life.

आश्चर्यवच्चैत्मन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥२९॥

29. One sees it as a mystery or one speaks of it or hears of it as a mystery, none knows it.¹

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचतुमर्हसि ॥३०॥

30. This dweller in the body of everyone is eternal and indestructible, O Bharata; therefore thou shouldst not grieve for any creature.²

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्माद्विद्युद्धाच्छ्रौयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

31. Further, looking to thine own law of action thou shouldst not tremble; there is no greater good for the Kshatriya than righteous battle.³

¹ The Absolute can be known only by identification with it through spiritual experience.

² One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting places, with all the circumstance of life happy or unhappy as the means of our progress and baffle and victory and with Immortality as the home to which the soul travels.

³ This world, this manifestation of the Self in the material universe, is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development. It is a world of

यदृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीद्वशम् ॥३२॥

32. When such a battle comes to them of itself like the open gate of heaven, happy are the Kshatriyas then.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्ति च हित्वा पापमवाप्स्यसि ॥३३॥

33. But if thou dost not this battle for the right, then hast thou abandoned thy duty and virtue and thy glory, and sin shall be thy portion.¹

अकीर्ति चापि भूतानि कथयिष्यन्ति तेऽन्याम् ।

संभावितस्य चाकीर्तिर्मेरणादतिरिच्यते ॥३४॥

mutual help and struggle; not a serene and peaceful gliding through easy joys is the progress it allows us, but every step has to be gained by heroic effort and through a clash of opposing forces. Those who take up the inner and the outer struggle even to the most physical clash of all, that of war, are the Kshatriyas, the mighty men.

¹ There is continually a struggle between right and wrong, justice and injustice, the force that protects and the force that violates and oppresses, and when this has once been brought to the issue of physical strife, the champion and standard-bearer of the Right must not shake and tremble at the violent and terrible nature of the work he has to do. His virtue and his duty lie in battle and not in abstention from battle; it is not slaughter, but non-slaying which would here be the sin.

34. Besides, men will recount thy perpetual disgrace, and to one in noble station, dishonour is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं वहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

35. The mighty men will think thee fled from the battle through fear, and thou, that wast highly esteemed by them, wilt allow a smirch to fall on thy honour.

अवाच्यवादांश्च वहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

36. Many unseemly words will be spoken by thy enemies, slandering thy strength; what is worse grief than that?

हतो वा प्राप्त्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

37. Slain thou shalt win Heaven, victorious thou shalt enjoy the earth; therefore arise, O son of Kunti, resolved upon battle.¹

¹ Indian ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. This, says Krishna in effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Hence the next verse.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

38. Make grief and happiness, loss and gain, victory and defeat equal to thy soul and then turn to battle; so thou shalt not incur sin.¹

II. THE YOGA OF THE INTELLIGENT WILL

एपा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यथा पार्थ कर्मन्धं प्रहास्यसि ॥३०॥

39. Such is the intelligence (the intelligent knowledge of things and will) declared to thee in the Sankhya, hear now this in the Yoga, for if thou art in Yoga by this intelligence, O son of Pritha, thou shalt cast away the bondage of works.²

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

¹ Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results, look only at the cause you must serve and the work that you must achieve by divine command; "so thou shalt not incur sin."

² The Teacher has given some metaphysical ideas according to the Vedantic Sankhya which formed the basis of the ancient Aryan ideal of conduct; now he turns to a deeper spiritual solution, to the system of Yoga as preached in the Gita. It is in fact primarily a practical system of Yoga that the Gita teaches and it brings in metaphysical ideas only as explanatory of its practical system.

40. On this path no effort is lost, no obstacle prevails; even a little of this dharma delivers from the great fear.¹

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा द्वनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥

41. The fixed and resolute intelligence is one and homogeneous, O joy of the Kurus; many-branched and multifarious is the intelligence of the irresolute.²

यामिमां पुज्यितां वाचं प्रवदन्त्यविष्ठितः ।

वेदवादरताः पार्थं नान्यदस्तीति वादिनः ॥४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

42-43. This flowery word which they declare who have not clear discernment, devoted to the

¹ Arjuna is seized with the great fear which besieges humanity, its fear of sin and suffering, now and hereafter, its fear in a world of whose nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga, says the Divine Teacher to him, will deliver you from the great fear.

² Will and knowledge are the two functions of the Buddhi. The unified intelligent will is fixed in the enlightened soul, it is concentrated in inner self-knowledge; the many-branched and multifarious, busied with many things, careless of the one thing needful, is, on the contrary, subject to the restless and discursive action of the mind, dispersed in outward life and works and their fruits.

creed of the Veda, whose creed is that there is nothing else, souls of desire, seekers of Paradise,—it gives the fruits of the works of birth, it is multifarious with specialities of rites, it is directed to enjoyment and lordship as its goal.¹

भोगैर्थ्यं प्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका वुद्धिः समाधौ न विधीयते ॥४४॥ ✓

44. The intelligence of those who are misled by that (flowery word), and cling to enjoyment and lordship, is not established in the self with concentrated fixity.²

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥ ✓

¹ The sacrifices of the Vedavadins are offerings of desire directed towards material rewards; this the system of the Gita cannot admit: for that in its very inception starts with the renunciation of desire, with its rejection and destruction as the enemy of the soul.

² It is the ignorant who worship the gods, not knowing whom they are worshipping (ignorantly) in these divine forms; for they are worshipping, though in ignorance, the One, the Lord, the only Deva, and it is He who accepts their offering. To that Lord must the sacrifice be offered, the true sacrifice of all the Life's energies and activities, with devotion, without desire, for His sake and for the welfare of the people. It is because the Vedavada obscures this truth and with its tangle of ritual ties m i n d o w n to the action of the three gunas that it has to be severely censured and put roughly aside; but its central idea is not destroyed; transfigured and uplifted, it is turned into a most important part of the true spiritual experience and of the method of liberation.

45. The action of the three gunas is the subject matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.¹

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

¹ The Veda is the knowledge of the Divine, the Eternal; but it is the knowledge of him in the workings of Prakriti, in the workings of the three *gunas*, first qualities or modes of Nature. This Brahman or Divine in the workings of Nature is born, as we may say, out of the Akshara, the immutable Purusha, the Self who stands above all the modes or qualities or workings of Nature. The Brahman is one but self-displayed in two aspects, the immutable Being and the creator and originator of works in the mutable becoming, *Atman, sarvabhutani*; it is the immobile omnipresent Soul of things and it is the spiritual principle of the mobile working of things, Purusha poised in himself and purusha active in Prakriti; it is *akshara* and *kshara*. In both these aspects the Divine Being, Purushottama, manifests himself in the universe; the immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahman*; from that proceeds His manifestation in the qualities of Prakriti and their universal workings. Men, in their ignorance, lose themselves in the workings of Nature, of her three *gunas*; they have to find their inner poise in the Akshara, the silent, immobile, immutable Self, and from that they can rise to the poise of the Purushottama, attaining likeness to him, and act like him divinely in the world as an instrument of his will, while never losing their stable foundation in the peace and silence of the immutable Self. That is the state of the liberated man as envisaged by the Gita. What-

46. As much use as there is in a well with water in flood on every side, so much is there in all the Vedas for the Brahmin who has the knowledge.¹

कर्मप्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

47. Thou hast a right to action, but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity.²

gettings and havings has the free soul? Once we are possessed of the Self, we are in possession of all things. And yet the liberated man does not cease from action. There is the originality and power of the Gita that having affirmed this static condition, this superiority to Nature, the emptiness of all that constitutes ordinarily the action of Nature for the liberated soul, it is still able to vindicate for it, to enjoin on it even the continuance of works and thus avoid the great defect of the merely quietistic and ascetic philosophies,—the defect from which we find them today attempting to escape.

¹ The Vedas and the Upanishads are unnecessary for the man who has knowledge by direct spiritual experience. Nay, they are even a stumbling-block; for the letter of the Word—perhaps because of its conflict of texts and its various and mutually dissentient interpretations—bewilders the understanding, which can only find certainty and concentration by the light within. (See sl. 52, 53).

² The whole range of human works must be that in which the God-knower shall move. But it is not the works practised with desires by the Vedavadins, it is not the claim for the satisfaction of the restless and energetic mind by a constant activity; the claim made by the practical or the kinetic man, which is here enjoined.

योगस्थः कुरु कर्मणि सङ्गं त्यक्त्वा धनञ्जय ।
| सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

48. Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success ; for it is equality that is meant by Yoga.¹

दूरेण द्वावरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणः फलहेतवः ॥४९॥

49. Works are far inferior to Yoga of the intelligence, O Dhananjaya ; desire rather refuge in the intelligence ; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities.

बुद्धियुक्तो जहातीह उमे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

50. One whose intelligence has attained to unity, casts away from him even here in this world of dualities both good doing and evil doing ;

¹ It is because of wrong intelligence that man has hope and fear, wrath and grief and transient joy ; otherwise works are possible with a perfect serenity and freedom. Therefore it is the Yoga of the Buddhi, the intelligence, that is first enjoined on Arjuna. To act with right intelligence and, therefore, a right will, fixed in the One, aware of the one self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our superficial mental self, is the Yoga of the intelligent will.

therefore strive to be in Yoga; Yoga is skill in works.¹

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मवन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

51. The sages who have united their reason and will with the Divine renounce the fruit which action yields and, liberated from the bondage of birth, they reach the status beyond misery.

यदा ते मोहकलिं बुद्धिर्व्यतिरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

52. When thy intelligence shall cross beyond the whorl of delusion, then shalt thou become indifferent to Scripture heard or that which thou hast yet to hear.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

53. When thy intelligence which is bewildered by the Sruti, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga.²

¹ For he rises to a higher law beyond good and evil, founded in the liberty of self-knowledge. Action done in Yoga is not only the highest but the wisest, the most potent and efficient even for the affairs of the world; for it is informed by the knowledge and will of the Master of works: "Yoga is the true skill in works."

² Sruti is a general term for the Vedas and the Upanishads. In a subsequent passage the knowledge of the knower is described as passing beyond the range

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत् किमासीत् ब्रजेत् किम् ॥५४॥

54. Arjuna said : What is the sign of the man in Samadhi whose intelligence is firmly fixed in wisdom ? How does the sage of settled understanding speak, how sit, how walk ?¹

श्रीभगवान् उवाच

प्रजहाति यदा कामान्सर्वान्पार्थं मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

55. The Blessed Lord said : When a man expels, O Partha, all desires from the mind, and is satisfied in the self by the self, then is he called stable in intelligence.

✓ दुःखेष्वनुद्विग्मनाः सुखेषु विगतस्पृहः ।

वीतरागभयकोऽः स्थितधीर्मुनिरुच्यते ॥५६॥

56. He whose mind is undisturbed in the midst of sorrows and amid pleasures is free from desire, from whom liking and fear and wrath have passed away, is the sage of settled understanding.

of Veda and Upanishad (VI-44). At the same time the Gita does not treat such important parts of the Aryan Culture in a spirit of mere negation and repudiation.

¹ Arjuna, voicing the average human mind, asks for some outward, physical, practically discernible sign of Samadhi. But no such signs can be given. Equality is the great stamp of the liberated soul and of that equality even the most discernible signs are still subjective.

यः सर्वत्रानभिस्नेहस्तत्पाप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

57. Who in all things is without affection though visited by this good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in wisdom.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

58. Who draws away the senses from the objects of sense, as the tortoise draws in his limbs into the shell, his intelligence sits firmly founded in wisdom.¹

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

59. If one abstains from food, the objects of sense cease to affect, but the affection itself of the

¹ The first movement must be obviously to get rid of desire which is the whole root of the evil and suffering; and in order to get rid of desire we must put an end to the cause of desire, the rushing out of the senses to seize and enjoy their objects. We must draw them back when they are inclined thus to rush out, draw them away from their objects into their source, quiescent in the mind, the mind quiescent in the intelligence, the intelligence quiescent in the soul and its self-knowledge, observing the action of Nature, but not subject to it, not desiring anything that the objective life can give.

sense, the *rasa*, remains; the *rasa* also ceases when the Supreme is seen.¹

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसर्वं मनः ॥६०॥

60. Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses, O son of Kunti.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

61. Having brought all the senses under control, he must sit firm in Yoga, wholly given up to Me; for whose senses are mastered, of him the intelligence is firmly established (in its proper seat).²

¹ *Rasa* is the pleasure of the sense in the object, the liking and disliking,—for *rasa* has two sides: the soul must be capable of enduring the physical contact without suffering inwardly any sensuous reaction. Sri Krishna does not teach external asceticism, but an inner withdrawal, a renunciation of desire. (See sl. 64).

² Nothing is more common than the advice to control the senses; but it cannot be done perfectly by the act of the intelligence itself, by a merely mental self-discipline; it can only be done by Yoga with something which is higher than itself and in which calm and self-mastery are inherent. And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole self to the Divine, "to Me", says Krishna, *Yukta asita matpara*—three words which contain in seed the whole gist of the highest secret yet to be developed in the Gita.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्कोषोऽभिजायते ॥६२॥

62. In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment comes desire; from desire anger.

क्रोधाद्वति संमोहः संमोहात्समृतिविभ्रमः ।

समृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

63. Anger leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed; from destruction of intelligence he perishes.¹

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विदेयात्मा प्रसादमधिगच्छति ॥६४॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो खाशु बुद्धिः पर्यवतिष्ठते ॥६५॥

64-65. It is by ranging over the objects with the senses, but with senses subject to the self, freed from liking and disliking, that one gets into a large and sweet clearness of soul and temperament in which passion and grief find no place; the

¹ By passion the soul is obscured, the intelligence and will forget to see and be seated in the calm observing soul, there is a fall from the memory of one's true self, and by that lapse the intelligent will is also obscured, destroyed even.

intelligence of such a man is rapidly established (in its proper seat).¹

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

66. For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

67. Such of the roving senses as the mind follows, that carries away the understanding, just as the winds carry away a ship on the sea.

तस्मादस्य महाबाहो निगृहीतानि सर्वेषाः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

68. Therefore, O mighty-armed, one who has utterly restrained the excitement of the senses by their objects, his intelligence sits firmly founded in calm self-knowledge.

एवा निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

¹ But how is this desireless contact with objects; this unsensuous use of the senses possible? It is possible, *param drishtwa*, (sl. 59), by the vision of the Supreme,—*param*, the Soul, the Purusha,—and by living in the Yoga, in union or oneness of the whole subjective being with that, through the Yoga of the intelligence.

69. That (higher being) which is to all creatures a night, is to the self-mastering sage his waking (his luminous day of true being, knowledge and power); the life of the dualities which is to them their waking (their day, their consciousness, their bright condition of activity) is a night (a troubled sleep and darkness of the soul) to the sage who sees.¹

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न काम-
कामी ॥७०॥

70. He attains peace, into whom all desires enter as waters into the sea (an ocean of wide being and consciousness) which is ever being filled, yet ever motionless—not he who (like troubled and muddy waters) is disturbed by every little inrush of desire.

विहाय कामान्यः सर्वान्पुरांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥

71. Who abandons all desires and lives and acts free from longing, who has no “I” or “mine” (who has extinguished his individual ego in the One and lives in that unity), he attains to the great peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुद्धति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

¹The culmination of the Yoga of the intelligent will is in the Brahmic status, *brahmi sthiti* (sl. 72); it is a reversal of the whole view, experience, knowledge, values, seeings of earth-bound creatures.

72. This is *brahmi sthiti* (firm standing in the Brahman), O son of Pritha. Having attained thereto one is not bewildered; fixed in that status at his end, one can attain to extinction in the Brahman.¹

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णाऽर्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ।

Nirvana is not the negative self-annihilation of the Buddhists, but the great immergence of the separate personal self into the vast reality of the one infinite impersonal Existence. Throughout the first six chapters the Gita quietly substitutes the still immutable Brahman of the Vedantins, the One without a second immanent in all cosmos, for the still immutable but multiple Purusha of the Sankhyas. It accepts throughout these chapters knowledge and realisation of the Brahman as the most important, the indispensable means of liberation, even while it insists on desireless works as an essential part of knowledge. Such, subtly unifying Sankhya, Yoga and Vedanta, is the first foundation of the teaching of the Gita. It is far from being all, but it is the first indispensable practical unity of knowledge and works with a hint already of the third crowning intensest element in the soul's completeness, divine love and devotion.

^ THIRD CHAPTER

I. WORKS AND SACRIFICE

अर्जुन उवाच

**ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि धोरे मां नियोजयसि केशव ॥१॥**

1. Arjuna said: If thou holdest the intelligence to be greater than works, O Janardana, why then dost thou, O Keshava, appoint me to a terrible work?¹

**व्यामिश्रेणोव वाक्येन बुद्धि मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥**

2. Thou seemest to bewilder my intelligence with a confused and mingled speech; tell me then decisively that one thing by which I may attain to my soul's weal.

श्रीभगवान् उवाच

**लोकेऽस्मिन्द्विधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्घचानां कर्मयोगेन योगिनाम् ॥३॥**

¹ Arjuna is not unfamiliar with the current teaching which points man to the path of knowledge and to the renunciation of life and works as his way of perfection. Krishna seems quite to admit the orthodox Sankhya doctrine when he says that works are far inferior to the Yoga of the intelligence (II-49). And yet works are insisted upon as part of the Yoga.

3. The Blessed Lord said: In this world two-fold is the self-application of the soul (by which it enters into the Brahmic condition), as I before said, O sinless one: that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works.¹

न कर्मणामनारम्भान्वैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥४॥

4. Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection (to *siddhi*, the accomplishment of the aims of his self-discipline by Yoga).²

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते द्वावशः कर्म सर्वः प्रकृतिर्जगुणैः ॥५॥

¹ The whole object of the first six chapters of the Gita is to synthetise in a large frame of Vedantic truth the two methods, ordinarily supposed to be diverse and even opposite. Krishna begins by showing that the renunciation of the Sankhyas, the physical renunciation, Sannyasa, is neither the only way, nor at all the better way.

² *Naishkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha, has to attain; for it is Prakriti which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of Prakriti, but not affected by them. That, and not cessation of the work of Prakriti, is what is really meant by the soul's *naishkarmya*.

5. For none stands even for a moment not doing work, everyone is made to do action helplessly by the modes born of Prakriti.¹

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा सरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

6. Who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, such a man has bewildered himself with false notions of self-discipline.²

यस्त्वन्द्रियाणि मनसा नियम्यारभते ऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

7. He who controlling the senses by the mind, O Arjuna, without attachment engages with the organs of action in Yoga of action, he excels.

¹ The Sankhya teaches that as the intelligence of the man who engages in the activities of Nature, is entangled in egoism and ignorance, the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible.

² *Mithyachara* does not mean a hypocrite. How is a man a hypocrite who inflicts on himself so severe and complete a privation? He is mistaken and deluded, *vimudhatma*, and his *achara*, his formally regulated method of self-discipline, is a false and vain method.

³ Knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of the intelligent will in the Soul free and high-lifted above the

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

8. Do thou do controlled action, for action is greater than inaction; even the maintenance of thy physical life cannot be effected without action.¹

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मवन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

9. By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment.²

सहयज्ञाः प्रजाः सृष्टा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

lower instrumentation of Prakriti and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*.

¹ Krishna has said that knowledge, intelligence, is greater than works, but he did not mean that inaction is greater than action. *Niyatam karma* does not mean *nityakarma*, the regular works of sacrifice, ceremonial and the daily rule of Vedic living. Not formal works fixed by an external rule, but desireless works controlled by the liberated *buddhi*, is the Gita's teaching.

² How, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action? By doing all works with sacrifice as the only object.

10. With sacrifice the Lord of creatures of old created creatures and said: By this shall you bring forth (fruits or offspring), let this be your milker of desires.¹

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

11. Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good.²

¹ All being and all action of Prakriti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. All life, all world-existence is the sacrifice offered by Nature to the Purusha. So long as we are dominated by the ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

² The Gita dwells on the ancient Indian system and idea of sacrifice as an interchange between gods and men,—a system and idea which have long been practically obsolete in India itself and are no longer real to the general human mind; but we find here a sense so entirely subtle, figurative and symbolic given to the word "sacrifice" and the conception of the gods is so little local or mythological, so entirely cosmic and philosophical that we can easily accept both as expressive of a practical fact of psychology and general law of Nature and so apply them to the modern conception of interchange between life and life and of ethical sacrifice and self-giving as to widen and deepen these and cast over them a more spiritual aspect and the light of a profounder and more far-reaching Truth.

इष्टान्मोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

12. Fostered by sacrifice the gods shall give you desired enjoyments; who enjoys their given enjoyments and has not given to them, he is a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुज्जते ते त्वं पापा ये पचन्त्यात्मकारणात् ॥१३॥

13. The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake.¹

अन्नाङ्गवन्ति भूतानि पर्जन्यादन्नसम्बवः ।
यज्ञाङ्गवति पर्जन्यो यज्ञः कर्मसमुद्धवः ॥१४॥
कर्म ब्रह्मोद्धवं चिद्रिं ब्रह्माऽक्षरसमुद्धवम् ।
तसात्सर्वं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

14-15. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading Brahman established in the sacrifice.²

¹ The good man subordinates his desires, becomes satisfied with sacrifice as the law of life and works and is content with whatever remains over from sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world-life.

² Purushottama, the Divine Being, manifests himself in the universe in two aspects, the immutable, Akshara and the mutable, Kshara. (see II-45); the

एवं प्रवर्तितं चक्रं नानुवर्तयतोह यः ।
अघायुरिन्द्रियारामो मांघं पार्थ स जीवति ॥१६॥

16. He who follows not here the wheel thus set in movement; evil is his being, sensual is his delight, in vain, O Partha, that man lives.¹

यस्त्वात्मरतिरेव स्यादात्मतृसश्च मानवः ।
आत्मन्येव च सन्तुष्टस्य कार्यं न विद्यते ॥१७॥

immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahma*; from that proceeds His manifestation in the qualities of Prakriti and their universal workings; from the Purusha in Prakriti, from this Brahman with qualities, proceed all the works of the universal energy, Karma, in man and in all existences; from that work proceeds the principle of sacrifice. Even the material interchange between gods and men proceeds upon this principle, as typified in the dependence of rain and its product food on this working and on them the physical birth of creatures. For all the working of Prakriti is in its true nature a sacrifice, *yajna*, with the Divine Being as the enjoyer of all energisms and works and sacrifice and the great Lord of all existences (5-29); and to know this Divine all-pervading and established in sacrifice is the true, the Vedic knowledge.

¹ The ignorant man does not see that Nature is not at all concerned with satisfying him, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain.

17. But the man whose delight is in the Self and who is satisfied with enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done.¹

नैव तस्य कृतेनाश्रो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थन्यपाश्रयः ॥१८॥

18. He has no object here to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

19. Therefore without attachment² perform ever the work that is to be done (done for the sake of the world, *lokasangraha*, as is made clear

¹ Here are the two ideals, Vedist and Vedantist, standing as if in all their sharp original separation and opposition—the ideal of action and enjoyment acquired by sacrifice and the ideal of the liberated man, who independent in the Spirit, has nothing to do with enjoyment or works. The next verses create a ground for the reconciliation between the two extremes; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to gain by inaction, and it is not at all for any personal object that he has to make his choice.

² It is true that works and sacrifice are a means of arriving at the highest good; but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and

immediately afterward); for by doing work without attachment man attains to the highest.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

20. It was even by works that Janaka and the rest attained to perfection. Thou shouldest do works regarding also the holding together of the peoples.¹

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥२१॥

21. Whatsoever the Best² doeth, that the lower kind of man puts into practice; the standard he creates, the people follows.

misses the true law and aim and utility of life, that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest.

¹ There are few more important passages in the Gita than these seven (20-26) striking couplets. But let us clearly understand that it is not the rule of a large moral and intellectual altruism which is here announced, but that of a spiritual unity with God and with this world of beings who dwell in Him and in whom He dwells. It is not an injunction to subordinate the individual to society and humanity or immolate egoism on the altar of the human collectivity, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the all-embracing Divinity.

² The superman of the Gita is not of the Nietzschean type; he is the man whose whole personality has been

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवासमवासव्यं वर्त एव च कर्मणि ॥२२॥

22. O Son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varta eva cha karmani*,—*eva* implying, I abide in it and do not leave it as the sanyasin thinks himself bound to abandon works).

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

23-24. For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of confusion and slay these creatures.¹

offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by the loss of the smaller self has found its greater self, has been divinised. His influence, his example must have a power which that of no ordinary superior man can exercise. The Avatar gives his own example, his own standard to Arjuna.

¹ The giving of the example of God himself to the liberated man is profoundly significant; for it reveals the whole basis of the Gita's philosophy of divine works. The liberated man is he who has exalted himself into the divine nature and according to that divine nature must be his actions. Neither the dynamism of the kinetic man nor the actionless light

सत्काः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासत्कश्चिकीर्पुलोकसज्जूहम् ॥२५॥

25. As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples.¹

न बुद्धिमेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

26. He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to all actions, doing them himself with knowledge and in Yoga.²

of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the Kshara, the other striving to dwell entirely in the peace of the Akshara; but the complete divine ideal proceeds from the nature of the Purushottama which transcends this conflict and reconciles all divine possibilities.

¹ The motive of his action cannot be personal desire, for that has been abandoned. This great march of the peoples towards a far-off divine ideal has to be held together by the rule and example, by the visible standard and the invisible influence of the Best.

² The indiscriminate teaching of asceticism and actionlessness confuses the understanding of ignorant people and diminishes the sustained aspiration, the confidence in living, the power of effort which the soul of man needs for its salutary, its necessary rajasic struggle to master its environment:

II. THE DETERMINISM OF NATURE

(We have always to keep in mind the two great doctrines which stand behind all the Gita's teachings with regard to the soul and Nature,—the Sankhya truth of the Purusha and Prakriti corrected and completed by the Vedantic truth of the threefold Purusha and the double Prakriti of which the lower form is the Maya of the three gunas and the higher is the divine nature and the true soul-nature. This is the key which reconciles and explains what we might have otherwise to leave as contradictions and inconsistencies.)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥२७॥

27. While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.¹

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

¹ The Gita here accepts the Sankhya analysis of the dual principle in our nature, Purusha and Prakriti. Purusha is inactive, *akarta*; Prakriti is active, *kartri*: Purusha is the being full of the light of consciousness; Prakriti is the Nature, mechanical, reflecting all her works in the conscious witness, the Purusha. Prakriti works by the inequality of her three modes, gunas in perpetual collision and intermixture and mutation with each other; and by her function of ego-mind she gets the Purusha to identify himself with all this working and so creates the sense of active, mutable, temporal personality in the silent eternity of the Self.

28. But one, O mighty-armed, who knows the true principles of the divisions of the modes and of works, realises that it is the modes which are acting and reacting on each other and is not caught in them by attachment.¹

प्रकृतेर्गुणसमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्खविदो मन्दानकृत्खविन्न विचालयेत् ॥२९॥

29. Those who are bewildered by the modes, not knowers of the whole, let not the

¹ This superiority of the calm soul observing its action but not involved in it is a high sign of the divine worker. By itself the idea might lead to a doctrine of the mechanical determinism of Nature and the perfect aloofness and irresponsibility of the soul; but the Gita effectively avoids this fault of an insufficient thought by its illuminating supertheistic idea of the Purushottama. It makes it clear that it is not in the end Nature which mechanically determines its own action; it is the will of the Supreme, the Purushottama which inspires her. The Sankhya recognises only two statuses of the Purusha, the liberated and the bound, the silent, inactive, witnessing free Purusha and the Purusha involved in Nature and her action. According to the Gita the former is the Akshara Purusha, the impersonal and immutable, and the latter is the Kshara Purusha, the personal and mutable. And these two aspects, the inactive and the active are there simultaneously in the Purushottama who transcends both of them (XV-18). Identifying ourselves with Him, attaining His *Sadharma* by our complete surrender to him of all our life and all our action, we can have the inner silence and calm and freedom of the Akshara and yet do all our actions in the world with the greatest skill.

knower of the whole disturb in their mental standpoint.¹

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

30. Giving up thy works to Me, with thy consciousness founded in the Self, free from desire and egoism, fight delivered from the fever of thy soul.²

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धाकन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविनूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

¹ Here there is the clear distinction between two levels of consciousness, two standpoints of action, that of the soul caught in the web of its egoistic nature and doing works with the idea, but not the reality of free will, under the impulsion of Nature, and that of the soul delivered from its identification with the ego, observing, sanctioning and governing the works of Nature from above her.

² The reposing of works in the Impersonal, viewing that all work is done by Prakriti and not by Purusha, is a means of getting rid of the personal egoism of the doer, but the end is to give up all our actions to the great Lord of all (V-29). The Divine motives, inspires, determines the entire action; the human soul impersonal in the Brahman is the pure and silent channel of his power; that power in the Nature executes the divine movement. Such are the actions of the accomplished Karmayogin.

31-32. Who, having faith and not trusting to the critical intelligence, constantly follow this teaching of mine, they too are released from (the bondage of) works. But those who find fault with my teaching and act not thereon, know them to be of unripe mind, bewildered in all knowledge and fated to be destroyed.

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

33. All existences follow their nature and what shall coercing it avail? Even the man of knowledge acts according to his own nature.¹

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

34. In the object of this or that sense liking and disliking are set in ambush; fall not into their power, for they are the besetters of the soul in its path.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मो निधनं श्रेयः परधर्मो भयावहः ॥३५॥

35. Better is one's own law of works, *swadharma*, though in itself faulty, than an alien law

¹ A distinction is to be made between what is essential in the nature, its native and inevitable action, which it avails not at all to repress, suppress, coerce, and what is accidental to it, its wanderings, confusions, perversions, over which we must certainly get control, as indeed is made clear in the next verse.

well wrought out; death in one's own law of being is better, perilous is it to follow an alien law.¹

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय वलादिव नियोजितः ॥३६॥

36. Arjuna said: But (if there is no fault in following our Nature) what is this in us that drives a man to sin, as if by force, even against his own struggling will, O Varshneya ?

श्रीभगवान् उवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापापमा विद्ध्येनमिह वैरिणम् ॥३७॥

37. The Blessed Lord said: This is desire and its companion wrath, children of rajas, all-devouring, all-polluting, know thou this as the soul's great enemy (which has to be slain).²

धूमेनाऽत्रियते वह्यर्थादशो मलेन च ।

यथोह्वेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

¹ Man has a conscious intelligent will, a *buddhi*, and to that he must refer his actions. If he does not do so, if he acts blindly according to his impulses and passions, then the law of his being is not rightly worked out, he acts not as a man, but as an animal.

² The kinetic man's ideal of human perfection is the highest fulfilment of the human activity of mind and heart and body. But if you seek it only in the external, in life, in the principle of action you will never find it; for you will then not only act according

38. As a fire is covered over by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so this (knowledge) is enveloped by it.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

39. Enveloped is knowledge, O Kaunteya, by this eternal enemy of knowledge in the form of desire which is an insatiable fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

40. The senses, mind and intellect are its seat; enveloping knowledge by these it bewilders the embodied soul.'

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्वेनं ज्ञानविज्ञाननाशनम् ॥४१॥

to your nature, which is in itself a rule of perfection, but you will be—and this is a rule of the imperfection—eternally subject to its modes, its dualities of liking and dislike, pain and pleasure and especially to the rajasic mode with its principle of desire and its snare of wrath and grief and longing.

✓ It is vain to search for perfection within this sense, mind and intellect. The kinetic side of your nature must first seek to add to itself the quietistic; you must uplift yourself beyond this lower nature to that which is above the three gunas, that which is founded in the highest principle, in the soul. Only when you have attained to peace of soul, can you become capable of a free and divine action.

41. Therefore, O Best of the Bharatas, controlling first the senses, do thou slay this thing of sin destructive of knowledge (in order to live in the calm, clear, luminous truth of the Spirit).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धियो बुद्धेः परतस्तु सः ॥४२॥

42. Supreme, they say, (beyond their objects) are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is he (the Purusha).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाब्राह्मो कामरूपं दुरासदम् ॥४३॥
इति श्रीमद्भगवद्गीता सूपनिपत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः

43. Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the self by the self to make it firm and still, slay thou, O mighty-armed, this enemy in the form of desire, who is so hard to assail.¹

¹ The Akshara is the self higher than the buddhi; man has to go beyond his restless mobile mental to his calm eternal spiritual self. It is this Purusha, this supreme cause of our subjective life, which we have to understand and become aware of by the intelligence; in that we have to fix our will.

FOURTH CHAPTER

I. THE POSSIBILITY AND PURPOSE OF AVATARHOOD

श्रीभगवान् उवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिद्ध्वाकवेऽन्नवीत् ॥१॥

1. The Blessed Lord said: This imperishable! Yoga I gave to Vivasvan (the Sun-God), Vivasvan gave it to Manu (the father of men), Manu gave it to Ikshavaku (head of the Solar line).¹

एवं परम्पराप्राप्तमिमं राजर्पयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥२॥

2. And so it came down from royal sage to royal sage till it was lost in the great lapse of Time, O Parantapa.

स एवायं मया तेऽयं योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं खेतदुक्तम् ॥३॥

¹In speaking of this Yoga in which action and knowledge become one and both are offered to the Purushottama, Krishna declares in passing that this is the ancient original Yoga.

3. This same ancient and original Yoga has been to-day declared to thee by Me, for thou art my devotee and my friend; this is the highest secret¹

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

4. Arjuna said: The Sun-God was one of the first-born of beings (ancestor of the solar dynasty) and Thou art only now born into the world; how am I to comprehend that Thou declaredst it to him in the beginning?

श्रीभगवान् उवाच

इहनि मे व्यतोतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

5. The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe.

¹ It is superior to all other forms of Yoga because those others lead to the impersonal Brahman or to a personal Deity, to a liberation in actionless knowledge or a liberation in absorbed beatitude, but this gives the highest secret and the whole secret; it brings us to divine peace and divine works, to divine knowledge, action and ecstasy unified in a perfect freedom; it unites into itself all the Yogic paths as the highest being of the Divine reconciles and makes one in itself all the different and even contrary powers and principles of its manifested being.

अजोऽपि सञ्जव्ययात्मा भूतानामोश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायथा ॥६॥

6. Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.¹

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

7. Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

8. For the deliverance of the good, for the destruction of the evil-doers, for the enthroning² of the Right I am born from age to age.

¹ How can God who is infinite be born as a finite human being? Far from this being impossible, the whole universe is nothing but an appearance of the infinite One in finite forms. Every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. When the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatar.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

9. He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna.¹

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
वहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

10. Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at my nature of being (*madbhavam*, the divine nature of the Purushottama).

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

¹ The Avatar is a direct manifestation in humanity by Krishna, the Divine Soul, of that divine condition of being to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence.

11. As men approach Me, so I accept them to my love (*bhajami*); men follow in every way my path, O son of Pritha.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

12. They who desire the fulfilment of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works (of works without knowledge) is very swift and easy in the human world.¹

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्त्तरमव्ययम् ॥१३॥

13. The fourfold order was created by Me according to the divisions of quality and active function. Know Me for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doer.²

¹The other, the divine self-fulfilment in man by the sacrifice with knowledge to the supreme Godhead, is much more difficult. Men therefore have to follow the fourfold law of their nature and works.

²The Gita does not take the fourfold order in the narrow sense in which it is commonly understood, nor does it regard it as an eternal and universal social order (see Chap. XVIII). The fourfold order of society is merely the concrete form of a spiritual truth which is itself independent of the form; it rests on the conception of right works as a rightly ordered expression of the nature of the individual being through whom the work is done, that nature assigning him his line and scope in life according to his inborn quality and his self-expressive function.

न मां कर्माणि लिप्यन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥१३॥

14. Works fix not themselves on Me, nor have I desire for the fruits of action; he who thus knoweth Me is not bound by works.¹

एवं ज्ञात्वा कृतं कर्म पूर्वेषि मुमुक्षुभिः ।

कुरु कर्मेव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

15. So knowing was work done by the men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.²

¹ God is not the doer of works in the personal sense of our action involved in Prakriti; for God works through his power, conscious nature, effective force,—Shakti, Maya, Prakriti,—but yet above it, not affected or bound by them, not unable to distinguish himself, as we are unable, from the workings of life, mind and body; He is the doer of works who acts not, *kartaram akartaram*.

² The inner fruit of the Avatar's coming is gained by those who learn from it the true nature of the divine birth and the divine works. The Avatar comes to reveal the divine nature in man above the lower nature and to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall fill the consciousness of the human being and replace the limited egoistic personality, so that it shall be liberated out of ego into infinity and universality, out of birth into immortality.

II. THE DIVINE WORKER

(To attain to the divine birth;—a divinising new birth of the soul into a higher consciousness,—and to do divine works both as a means towards that before it is attained and as an expression of it after it is attained, is then all the *Karmayoga* of the Gita. The Gita does not try to define works by any outward signs, it deliberately renounces even the ordinary ethical distinctions by which men seek to guide themselves in the light of the human reason. The signs by which it distinguishes divine works are all profoundly intimate and subjective.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तते कर्म प्रवक्ष्यामि यज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

16. What is action and what is inaction, as to this even the sages are perplexed and deluded. I will declare to thee that action by the knowledge of which thou shalt be released from all ills.¹

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

¹ In the midst of conflicting standards of action one is obliged to raise the last supreme question whether all action and life itself are not a delusion and a snare and whether cessation from action, *akarma*, is not the last resort of the tired and disillusioned human soul. But, says Krishna, in this matter even the sages are perplexed and deluded. For by action, by works, not by inaction comes the knowledge and the release.

17. One has to understand about action as well as to understand about wrong action and about inaction one has to understand; thick and tangled is the way of works.

कर्मण्यकर्म यः पश्येद्कर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्खकर्मकृत् ॥१८॥

18. He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker (for the good of the world, for God in the world).¹

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्मणं तमाहुः पण्डितं बुधाः ॥१९॥ ✓

19. Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.²

¹ No work the world needs, be shunned. The mind that takes refuge in physical inactivity, is still under the delusion that it and not Nature is the doer of works; it does not see that even in what seems absolute inertia greater than that of the stone or clod, Nature is at work, keeps unimpaired her hold. On the contrary, in the full flood of action the soul is free from its works, is not the doer, not bound by what is done; and he who lives in the freedom of the soul, not in the bondage of the modes of Nature, alone has release from works.

² The Divine is the lord of his works, he is only their channel through the instrumentality of his nature-conscious of and subject to her Lord. By the flaming

त्यक्त्वा कर्मफलासङ्गं नित्यतृसो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

20. Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing though (through his nature) he engages in action.¹

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नामोति किल्विषम् ॥२१॥

21. He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not commit sin.²

intensity and purity of this knowledge all his works are burned up as in a fire and his mind remains without any stain. To do all in this liberating knowledge, without the personal egoism of the doer, is the first sign of the divine worker. The second sign is freedom from desire; for where there is not the personal egoism of the doer, desire becomes impossible.

¹ Another sign of the divine worker is that which is central to the divine consciousness itself, a perfect inner joy and peace which depends upon nothing in the world for its source or its continuance; it is innate, it is the very stuff of the soul's consciousness.

² The action of the liberated man is indeed a purely physical action; for all else comes from above, is not generated on the human plane, is only a reflection of the will, knowledge, joy of the divine Purushottama. This spiritual impersonality is a third sign of the divine worker. The result of this knowledge, this desirelessness and this impersonality is a perfect equality in the soul and the nature. Equality is the fourth sign of the divine-worker.

यहच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निवद्धयते ॥२२॥

22. He who is satisfied with whatever gain comes to him, who has passed beyond the dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts.¹

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

23. When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as a sacrifice, all his work is dissolved.²

III. THE SIGNIFICANCE OF SACRIFICE

(The Gita now proceeds to give an elaborate explanation of the meaning of *Yajna* which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined by this teaching.)

¹ Good happening and evil happening, so all-important to the human soul subject to desire, are to the desireless divine soul equally welcome since by their mingled strand are worked out the developing forms of the eternal good.

² His liberation does not at all prevent him from acting. His actions rise from a free spirit and disappear without modifying it, like waves that rise and disappear on the surface of conscious, immutable depths.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मामौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

24. Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action.¹

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माभावपरे यज्ञं यज्ञेनैवोपजुहुति ॥२५॥

25. Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire.²

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाभिषु जुहुति ।
शब्दादीन्विषयानन्य इन्द्रियाभिषु जुहुति ॥२६॥

¹ It is the knowledge declared of old in such great Vedantic utterances as "All this verily is the Brahman". For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action; there is only the divine Purusha acting by the divine Prakriti in His own being, offering everything into the fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul unified with Him is the goal of all this God-directed movement and activity.

² Those who follow after the sacrifice of the gods, conceive of the Divine in various forms and powers and seek him by various means and settled rites of action; but for those who have the knowledge, the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all their activities into the unified divine consciousness and energy, is their one means, their one *dharma*.

26. Some offer hearing and the other senses into the fires of control, others offer sound and the other objects of sense into the fires of sense.¹

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगान्मौ जुहति ज्ञानदीपिते ॥२७॥

27. And others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge.²

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

28. The offering of the striver after perfection may be material and physical (*dravyayajna*, like that consecrated in worship by the devotee to his deity), or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, *tafo-yajna*, or it may be some form of Yoga (like the *Pranayama* of the Raja-yogins and Hatha-

¹ The means of sacrifice are various ; the offerings are of many kinds, psychological and material. There is the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action. Again, there is the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities, the senses themselves becoming pure fires of sacrifice.

² There is the discipline by which, when the self is known, all the actions of the sense-perceptions and all the actions of the vital being are received into that one still and tranquil soul.

yogins, or any other *yoga-yajna*); or it may be the offering of reading and knowledge:

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुदूध्वा प्राणायामपरायणाः ॥२९॥

29. Others again who are devoted to controlling the breath, having restrained the Prana (the outgoing breath) and Apana (the incoming breath) pour as sacrifice Prana into Apana and Apana into Prana.

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मणाः ॥३०॥

30. Others having regulated the food pour as sacrifice their life-breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins.¹

यज्ञशिष्टामृतमुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

31. They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal

¹ All these tend to the purification of the being; all sacrifice is a way towards the attainment of the highest. The one thing needful, the saving principle constant in all these variations, is to subordinate the lower activities, to diminish the control of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication, by self-mastery, by the giving up of one's lower impulses to a greater and higher aim.

Brahman ; this world is not for him who doeth not sacrifice, how then any other world ?¹

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्वद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

32. Therefore all these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). Know thou that all these are born of work and so knowing thou shalt be free.²

श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥३३॥

33. The sacrifice of knowledge, O Parantapa,, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God-knowledge), O Partha !

तद्विद्धि प्रणिपातेन परिप्रक्षेन सेवया ।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

¹ Here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amrita*, the immortalising delight of the divine ecstasy won by the sacrifice, offered to the gods and drunk by men.

² All these proceed from and are ordained by the one vast energy of the Divine which manifests itself in the universal *Karma* and makes all the cosmic activity a progressive offering to the one Self and Lord and of which the last stage for the human being is self-knowledge and the possession of the divine or Brahmic consciousness.

34. Learn that by worshipping the feet of the teacher, by questioning and by service; the men of knowledge who have *seen* (not those who know merely by the intellect) the true principles of things, will instruct thee in knowledge.

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

35. Possessing that knowledge thou shalt not fall again into the mind's ignorance, O Pandava; for by this, 'thou shalt see all existences without exception in the Self, then in Me.'

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानपुरुषेनैव वृजिनं सन्तरिष्यसि ॥३६॥

36. Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross over all the crookedness of evil in the ship of knowledge.¹

¹ For the Self is that one, immutable, all-pervading, all-containing, self-existent reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego; we come to see all beings as becomings, *bhutani*, within that one-self-existence. But this Self or immutable Brahman we see too to be the self-presentation to our essential psychological consciousness of a supreme Being who is the source of our existence and of whom all that is mutable or immutable is the manifestation. He is God, the Divine, the Purushottama. By "I" and "Me" Krishna always refers to the Purushottama.

² Yoga and knowledge are, in this early part of the Gita's teaching, the two wings of the soul's ascent. By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge

यथैधांसि समिद्धोऽग्निर्भससात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्सात्कुरुते तथा ॥३७॥

37. As a fire kindled turns to ashes its fuel,
O Arjuna, so the fire of knowledge turns all works
to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

38. There is nothing in the world equal in
purity to knowledge; the man who is perfected
by Yoga, finds it of himself in the self by the
course of Time.'

श्रद्धावाँलभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमच्चिरेणाधिगच्छति ॥३९॥

39. Who has faith, who has conquered and
controlled the mind and senses, who has fixed
his whole conscious being on the supreme Reality,
he attains knowledge; and having attained know-
ledge he goes swiftly to the supreme Peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

40. The ignorant who has not faith, the soul
of doubt goeth to perdition; neither this world, nor

is that on which this desirelessness, this equality, this
power of sacrifice is founded.

¹ The knowledge grows within him and he grows
into it as he goes on increasing in desirelessness, in
equality, in devotion to the Divine.

the supreme world nor any happiness is for the soul full of doubts.¹

योगसंन्यस्तकर्मणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्मणि निब्रह्मन्ति धनञ्जय ॥४१॥

41. He who has destroyed all doubt by knowledge and has by Yoga given up all works and is in possession of the Self is not bound by his works, O Dhananjaya.²

तस्मादज्ञानसम्भूतं हृत्यं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोच्चिष्ठ भारत ॥४२॥

इति श्रीमद्भगवद्गीतासू० ज्ञानविभागयोगो नाम चतुर्थोऽध्यायः।

42. Therefore, having cut asunder with the sword of knowledge this doubt that has arisen out of ignorance and abides in the heart, resort to Yoga, do thou stand up, O Bharata.³

¹ We must have a faith which no intellectual doubt can be allowed to disturb. It is only by laying hold of some sure basis and positive support that man can attain any measure of terrestrial or celestial success.

² When the Gita says that all the totality of work finds its completion in knowledge or that the fire of knowledge turns all works to ashes, it is not at all meant that there is cessation from works. What is meant by the Gita is made clear in this sloka ; the man of Yoga and knowledge is not bound by his works.

³ In the lower knowledge doubt and scepticism have their temporary uses ; in the higher they are stumbling-blocks : for there the whole secret is not the balancing of truth and error, but a constantly progressing realisation of revealed truth. Doubts have to be cut away by the knowledge that realises, by resorting constantly to Yoga, that is, by living out the union with the Supreme whose truth being known all is known.

FIFTH CHAPTER

RENUNCIATION AND YOGA OF WORKS

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

1. Arjuna said: Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga; which one of these is the better way, that tell me with a clear decisiveness.¹

श्रीभगवान् उवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

2. The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्रिन्द्रियो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

¹ Arjuna's practical mind is perplexed: here are desireless works, the principle of Yoga, and renunciation of works, the principle of Sankhya, put together side by side as if part of one method; yet there is no evident reconciliation between them.

3. He should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage.

साङ्घृत्योगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ॥७॥

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥८॥

4. Children speak of Sankhya and Yoga apart from each other, not the wise; if a man applies himself integrally to one, he gets the fruit of both.

यत्साङ्गत्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्गत्यं च योगं च यः पश्यति स पश्यति ॥५॥१

5. The status which is attained by the Sankhya, to that the men of the Yoga also arrive: who sees Sankhya and Yoga as one, he sees.¹

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

6. But renunciation, O mighty-armed, is difficult to attain without Yoga; the sage who has Yoga attains soon to the Brahman.²

¹ The Gita insists that Sankhya and Yoga are one in their principle and aim; they differ only in their method and starting-point. Sankhya starts with intellectual discrimination and analysis, Yoga proceeds by works; in the end the two paths coalesce and lead to the same goal. In their integrality each contains the other.

² The painful process of outward Sannyasa is an unnecessary process. The true Sannyasa of action is the reposing of all works on the Brahman (see slokas 10-12).

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

7. He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose self becomes the self of all existences (of all things that have become), even though he does works, he is not involved in them.¹

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्चप्रज्ञन्गच्छन्स्वपञ्चसन् ॥८॥
प्रलपन्विसृजन्गृह्णनुनिष्ठनिष्ठपन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

8-9. The man who knows the principles of things thinks, his mind in Yoga (with the inactive Impersonal), "I am doing nothing"; when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाभ्यसा ॥१०॥

10. He who, having abandoned attachment, acts reposing (or founding) his works on the

¹ He sees all existences as becomings (*bhutani*) of the Self, the self-existent Being, the Brahman, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature and his own actions also as a part of the same cosmic activity.

Brahman, is not stained by sin even as water clings not to the lotus-leaf.¹

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

11. Therefore the Yogins do works with the body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निवध्यते ॥१२॥

12. By abandoning attachment to the fruits of works, the soul in union with Brahman attains to peace of rapt foundation in Brahman, but the soul not in union is attached to the fruit and bound by the action of desire.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्ति कारयन् ॥१३॥

13. The embodied soul perfectly controlling its nature, having renounced all its actions by the

¹ The Yoga of works is the offering of all action to the Lord, which induces as its culmination an inner and not an outer, a spiritual, not a physical giving up of works into the Brahman, into the being of the Lord. When works are thus "reposed on the Brahman", the personality of the instrumental doer ceases; though he acts, he does nothing ; for he has given up not only the fruits of his works, but the works themselves and the doing of them to the Lord. The Divine then takes the burden of works from him ; the Supreme becomes the doer and the act and the result.

mind (inwardly, not outwardly), sits serenely in its nine-gated city neither doing nor causing to be done.¹

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

14. The Lord neither creates the works of the world nor the state of the doer nor the joining of the works to the fruit; nature works out these things.

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुद्यन्ति जन्तवः ॥१५॥

15. The all-pervading Impersonal accepts neither the sin nor the virtue of any; knowledge is enveloped by ignorance; thereby creatures are bewildered.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

16. Verily, in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the supreme Self (within them).²

¹ Seven gates in the upper body—the two eyes, the two ears, the two nostrils and the mouth, and the two gates in the lower body for ejection—these are the nine gates.

² The immutable Brahman is there in the spirit's skies above this troubled lower nature of the dualities, untouched either by its virtue or by its sin, accepting neither our sense of sin nor our self-righteousness, untouched by its joy and its sorrow, indifferent to our joy in success and our grief in failure, master of all,

तदुद्ययस्तदात्मानस्त्रिष्टास्त्वरायणः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्पषाः ॥१७॥

17. Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole object of their devotion, they go whence there is no return, their sins washed by the waters of knowledge.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥ ।

18. Sages see with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

supreme, all-pervading, *prabhu*, *vibhu*, calm, strong, pure, equal in all things, the source of Nature, not the direct doer of our works, but the witness of Nature and her works, not imposing on us either the illusion of being the doer, for that illusion is the result of the ignorance of this lower Nature. But this freedom, mastery, purity we cannot see; we are bewildered by the natural ignorance which hides from us the eternal self-knowledge of the Brahman secret within our being. But knowledge comes to its persistent seeker and removes the natural self-ignorance; it shines out like a long-hidden sun and lights up to our vision that self-being supreme beyond the dualities of this lower existence. The result is a perfect equality to all things and all persons; and then only can we repose our works completely in the Brahman.

19. Even here on earth they have conquered the creation whose mind is established in equality; the equal Brahman is faultless, therefore they live in the Brahman.¹

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरुद्धिरसमूढो ब्रह्मविद्वाणि स्थितः ॥२०॥

20. With intelligence stable, unbewildered, the knower of Brahman, living in the Brahman, neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant.²

ब्रह्मस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

21. When the soul is no longer attached to the touches of outward things, then one finds the happiness that exists in the Self; such a one enjoys an imperishable happiness, because his self is in Yoga, *yukta*, by Yoga with the Brahman.

ये हि संसर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

¹ Sin and stain then cannot be; for we have overcome that creation full of desire and its works and reactions which belongs to the ignorance. The equal Brahman is faultless, beyond the confusion of good and evil, and living in the Brahman we too rise beyond good and evil; we act in that purity, stainlessly, with an equal and single purpose of fulfilling the welfare of all existences (see sl. 25).

² The Gita after speaking of the perfect equality of the Brahman-knower who has risen into the Brahman-consciousness, develops in nine verses that follow its idea of Brahmayoga and of nirvana in the Brahman.

22. The enjoyments born of the touches of things are causes of sorrow, they have a beginning and an end; therefore the sage, the man of awakened understanding, *budhah*, does not place his delight in these.

शक्तोतीहैव यः सोहुं प्राक्षरीरविमोक्षणात् ।

कामक्रोधोद्वचं वेगं स युक्तः स सुखी नरः ॥२३॥

23. He who can bear here in the body the velocity of wrath and desire, is the Yогin, the happy man.¹

योऽन्तःसुखोऽन्तरामस्थान्तज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

24. He who has the inner happiness and the inner ease and repose and the inner light; that Yогin becomes the Brahman and reaches self-extinction in the Brahman, *brahmanirvanam*.²

¹ He is not to suffer any least remnant of the subjection to the troubled lower nature to remain in the idea that the perfect release will come by a putting off of the body; a perfect spiritual freedom is to be won here upon earth and possessed and enjoyed in the human life.

² Here, very clearly, Nirvana means the extinction of the ego in the higher spiritual inner Self, that which is for ever timeless, spaceless, not bound by the chain of cause and effect and the changes of the world-mutation, self-blissful, self-illuminated and for ever at peace. The Yогin ceases to be the ego, the little person limited by the mind and the body; he becomes the Brahman; he is unified in consciousness with the immutable divinity of the eternal Self which is immanent in his natural being.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्पमधाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

25. Sages win Nirvana in the Brahman, they in whom the stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good to all creatures.

कामकोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

26. Yatis (those who practise self-mastery by Yoga and austerity) who are delivered from desire and wrath and have gained self-mastery, for them Nirvana in the Brahman exists all about them, encompasses them, they already live in it because they have knowledge of the Self.¹

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनिमोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

27-28. Having put outside of himself all outward touches and concentrated the vision be-

¹ That is to say, to have knowledge and possession of the Self is to exist in Nirvana. This is clearly a large extension of the idea of Nirvana. This Nirvana is clearly compatible with world-consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the divine in the mutable universe; they are occupied with the good of all creatures.

tween the eyebrows and made equal the *prana* and the *apana* moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away, is ever free.¹

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ।

29. When a man has known Me as the Enjoyer of sacrifice and tapasya (of all askesis and energisms), the mighty Lord of all the worlds, the Friend of all creatures, he comes by the peace.²

¹ Here we have a process of Raja-Yoga. The Gita gives this process not as the last movement of a release by dissolution, but only as a special means and a strong aid to overcome the outward-going mind. The climax comes in a verse that follows and is the last couplet of the chapter.

² The power of the Karmayoga comes in again; the knowledge of the active Brahman, the cosmic supersoul, is insisted on among the conditions of the peace of Nirvana. We get back to the great idea of the Gita, the idea of the Purushottama. He is the enjoyer of all sacrifice and of all tapasya, therefore shall the seeker of liberation do works as a sacrifice and as a tapasya; he is the lord of all the worlds, manifested in Nature and in these beings, therefore shall the liberated man still do works for the right government and leading on of the peoples in these worlds, *loka-sangraha*. Even when he has found one-

ness with the Divine in his timeless and immutable self, is he still capable, since he embraces the relations also of the play of Nature, of divine love for man and of love for the Divine, of bhakti. The sixth chapter is a full development of the idea of these closing verses of the fifth.

SIXTH CHAPTER

NIRVANA AND WORKS IN THE WORLD

श्रीभगवान् उवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निं चाक्रियः ॥१॥ ✓

1. The Blessed Lord said : Whoever does the work to be done without resort to its fruits, he is the Sannyasin and the Yогin, not the man who lights not the sacrificial fire and does not the works.¹

यं सन्न्यासमिति प्राहुयोगं तं विद्धि पाण्डव ।
न द्वासन्न्यस्तसङ्गल्पो योगी भवति कश्चन ॥२॥

2. What they have called renunciation (Sannyasa), know to be in truth Yoga, O Pandava; for none becomes a Yогin who has not renounced the desire-will in the mind.

आरुरुक्षोर्मुनेयोगं कर्म कारणमुच्यते ।
योगारुदस्य तस्यैव शमः कारणमुच्यते ॥३॥ ✓

3. For a sage who is ascending the hill of Yoga, action is the cause ; for the same sage when

¹ The Teacher emphasises—and this is very significant—his often repeated asseveration about the real essence of Sannyasa, that it is an inward, not an outward renunciation.

he has got to the top of Yoga, self-mastery is the cause.¹

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुपज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

4. When one does not get attached to the objects of sense or to works and has renounced all will of desire in the mind, then is he said to have ascended to the top of Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥।

5. By the self thou shouldst deliver the self, thou shouldst not depress and cast down the self (whether by self-indulgence or suppression); for the self is the friend of the self and the self is the enemy..

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

6. To the man is his self a friend in whom the (lower) self has been conquered by the (higher) self, but to him who is not in possession of his-

¹ By doing works with a steady practice of the inner renunciation, the conquest of the desire-mind and the ego-self and the lower nature are easily accomplished. But when one has got to the top, works are no longer the cause, but the calm of self-mastery and self-possession gained by works becomes the cause. The cause of what? Of fixity in the self, in the Brahman-consciousness and of the perfect equality in which the divine works of the liberated man are done.

(higher) self, the (lower) self is as if an enemy and it acts as an enemy.¹

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥ ।

7. When one has conquered one's self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme self in a man founded and poised (even in his outwardly conscious human being) in cold and heat, pleasure and pain as well as in honour and dishonour.²

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाच्चनः ॥८॥ ✓

8. The Yogi, who is satisfied with self-knowledge, tranquil and self-poised, master of his senses, regarding alike clod and stone and gold, is said to be in Yoga.³

¹ To master the lower self by the higher, the natural self by the spiritual is the way of man's perfection and liberation.

² The liberated man has conquered his lower self, reached the perfect calm in which his highest self is manifest to him, that higher self always concentrated in its own being, *samahita*, in Samadhi, not only in the trance of the inward-drawn consciousness but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities. This higher self is the Akshara, *kutastha*.

³ The Akshara, the higher self stands above the changes and the perturbations of the natural being; and the Yогin is said to be in Yoga with it when he also is like it, *kutastha*.

सुहन्मित्रार्युदासीनमध्यस्थदेष्यवन्धुषु ।
साधुष्वपि च पापेषु समवृद्धिविशिष्यते ॥९॥

9. He who is equal in soul to friend and enemy and to neutral and indifferent, also to sinner and the saint, he excels.

योगी युज्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

10. Let the Yогin practise continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.¹

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छूलं नातिनीचं चैलजिनकुशोत्तरम् ॥११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

11-12. He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer-skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control, he should practise Yoga for self-purification.

¹ This Yoga is after all no easy thing to acquire, as Arjuna indeed shortly afterwards suggests, for the restless mind is always liable to be pulled down into the strong control of grief and passion and inequality. Therefore, it would seem, the Gita proceeds to give us

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । । ।
 संप्रेक्ष्य नासिकां ग्रन्थं स्वं दिशश्चानवलोकयन् ॥१३॥
 प्रशान्तात्मा विगतभीत्र्ब्रह्मचारिन्ते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

13-14. Holding the body, head and neck erect, motionless (the posture proper to the practice of Rajayoga), the vision drawn in and fixed between the eye-brows, not regarding the regions, the mind kept calm and free from fear and the vow of Brahmacharya observed, the whole controlled mentality turned to Me (the Divine), he must sit firm in Yoga, wholly given up to Me (so that the lower action of the consciousness shall be merged in the higher peace).

युज्ज्ञेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्बाणपरमां मत्संस्थामधिगच्छति ॥१५॥

15. Thus always putting himself in Yoga by control of his mind, the Yогin attains to the supreme peace of Nirvana which has its foundation in Me.

in addition to its general method of knowledge and works a special process of Rajayogic meditation also, a powerful method of practice, *abhyasa*, a strong way to the complete control of the mind and all its workings.

¹ The peace of Nirvana, though it is gained through the Akshara, is founded upon the being of the Purushottama, and that is extended, the Divine, the Brahman is extended too in the world of beings and, though transcendent of it, not imprisoned in its own-transcendence. One has to see all things as He and live and act wholly in that vision; that is the perfect fruit of the Yoga.

नात्यश्वतस्तु योगोऽस्ति न चैकान्तमनश्वतः ।
न चातिस्वभावीलस्य जाग्रतो नैव चार्जुन ॥१६॥

16. Verily this Yoga is not for him who eats too much or sleeps too much, even as it is not for him who gives up sleep and food, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वभाववोधस्य योगो भवति दुःखहा ॥१७॥

17. Yoga destroys all sorrow for him in whom the sleep and waking, the food, the play, the putting forth of effort in works are all *yukta*.¹

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

18. When all the mental consciousness is perfectly controlled and liberated from desire and remains still in the Self, then it is said, "he is in Yoga."²

¹ This is generally interpreted as meaning that all should be moderate, regulated, done in fit measure, and that may indeed be the significance. But at any rate when the Yoga is attained, all this has to be *yukta* in another sense, the ordinary sense of the word everywhere else in the Gita. In all states, in waking and in sleeping, in food and play and action, the Yогin will then be in Yoga with the Divine, and all will be done by him in the consciousness of the Divine as the self and as the All and as that which supports and contains his own life and his action.

² Desire and ego and personal will and the thought of the mind are the motives of action only in the lower nature. When the ego is lost and the Yогin becomes

यथा दीपो निवातस्थो नेङ्गते सोपमा सूर्ता ।

योगिनो यतचित्तस्य युज्जतो योगमात्मनः ॥१९॥

19. Motionless like the light of a lamp in a windless place is the controlled consciousness (free from its restless action, shut in from its outward motion) of the Yогin who practises union with the Self:

यत्रोपरमते चिरं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

20. That in which the mind becomes silent and still by the practice of Yoga; that in which the Self is seen within in the Self by the Self (seen, not as it is mistranslated falsely or partially by the mind and represented to us through the ego, but self-perceived by the Self, *swaprakasha*), and the soul is satisfied.

सुखमात्यन्तिकं यत्तद्विद्याद्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्वलति तत्त्वतः ॥२१॥

21. That in which the soul knows its own true and exceeding bliss, which is perceived by the intelli-

Brahman, when he lives in and is, even, a transcendent and universal consciousness, action comes spontaneously out of that, luminous knowledge higher than the mental thought comes out of that, a power other and mightier than the personal will comes out of that to do for him his works and bring its fruits; personal action has ceased, all has been taken up into the Brahman and assumed by the Divine, *mayi sannyasya karmani*.

gence and is beyond the senses, wherein established, it can no longer fall away from the spiritual truth of its being.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

22. That is the greatest of all gains and the treasure beside which all lose their value, wherein established he is not disturbed by the fieriest assault of mental grief.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विणचेतसा ॥२३॥

23. It is the putting away of the contact with pain, the divorce of the mind's marriage with grief. The firm winning of this inalienable spiritual bliss is Yoga ; it is the divine union. This Yoga is to be resolutely practised without yielding to any discouragement by difficulty or failure (until the release, until the bliss of Nirvana is secured as an eternal possession). |

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

शनैः शनैरुपरमेदु बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मन. कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

24-25. Abandoning without any exception or residue all the desires born of the desire-will and holding the senses by the mind so that they shall not run to all sides (after their usual disorderly and restless habit), one should slowly cease from

mental action by a buddhi held in the grasp of fixity, and having fixed the mind in the higher Self one should not think of anything at all.¹

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्तो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

26. Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्पम् ॥२७॥

27. When the mind is thoroughly quieted, then there comes upon the Yогin stainless, passionless, the highest bliss of the soul that has become the Brahman.

युद्धन्नेवं सदात्मानं योगी विगतकल्पः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

28. Thus freed from stain of passion and putting himself constantly into Yoga, the Yогin easily and happily enjoys the touch of the Brahman which is an exceeding bliss.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

¹ Not only the emotive mind, the mind of desire and the senses, has to be stilled, but even the mental thought has to be stilled in the silence of the self-existent being.

29. The man whose self is in Yoga, sees the self in all beings and all beings in the self, he is equal-visioned everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

30. He who sees Me everywhere and sees all in Me, to him I do not get lost, nor does he get lost to Me.¹

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

31. The Yогin who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

¹ If the Yогin dwells at all in the mutability of the Kshara, is there no danger of his losing all the results of this difficult Yoga, losing the Self and falling back into the mind, of the Divine losing him and the world getting him? No, says the Gita (see note on sl. 15).

² Is it not safer for the Yогin to give up life and activity and live in the inner Samadhi? Should not that be the law, the rule of this highest spiritual condition? No, again; for the liberated Yогin there is no other law, rule, dharma than simply this, to live in the Divine and love the Divine and be one with all beings; his freedom is an absolute and not a contingent freedom, self-existent and not dependent any longer on any rule of conduct, law of life or limitation of any kind.

32. He, O Arjuna, who sees with equality everything in the image of the self whether it be grief or it be happiness, him I hold to be the supreme Yогin.¹

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदनं ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थिरं स्थिराम् ॥३३॥

33. Arjuna said: This Yoga of the nature of equality which has been described by Thee, O Madhusudana, I see no stable foundation for it owing to restlessness.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् वृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

34. Restless indeed is the mind, O Krishna; it is vehement, strong and unconquerable; I deem it as hard to control as the wind.²

¹ By this it is not meant at all that he himself shall fall from the griefless spiritual bliss, but seeing in others the play of the dualities which he himself has left and surmounted, he shall see all as himself, his self in all, God in all and, not disturbed or bewildered by the appearances of these things, moved only by them to help and heal, to occupy himself with the good of all beings, to lead men to the spiritual bliss, to work for the progress of the world Godwards, he shall live the divine life, so long as days upon earth are his portion.

² When Arjuna realises fully the nature of the Yoga which he is bidden to embrace, his pragmatic nature accustomed to act from mental will and preference and desire is appalled by its difficulty and he asks what is the end of the soul which attempts and fails.

श्रीभगवान् उवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्णते ॥३५॥

35. The Blessed Lord said: Without doubt, O mighty-armed, the mind is restless and very difficult to restrain; but, O Kaunteya, it may be controlled by constant practice and non-attachment.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

36. By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्णं गच्छति ॥३७॥

37. Arjuna said: He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his end, O Krishna?

कच्चिन्नोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

38. Does he not, O mighty-armed, lose both this life (of human activity and thought and emotion which it has left behind) and the Brahmic consciousness to which it aspires and falling from both perish like a dissolving cloud?

एतन्मे संशयं कृष्ण छेत्तुर्महस्यशोषतः ।
तदन्यः संशयस्यास्य छेत्ता न हुपपदते ॥३९॥

39. This my doubt, O Krishna, please dispel completely without leaving any residue; for there is none else than Thyself who can destroy this doubt.

श्रीभगवान् उवाच
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥४०॥

40. The Blessed Lord said: O son of Pritha, neither in this life nor hereafter is there destruction for him; never does any one who practises good, O beloved, come to woe.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगअष्टोऽभिजायते ॥४१॥

41. Having attained to the world of the righteous and having dwelt there for immemorial years, he who fell from Yoga is again born in the house of such as are pure and glorious.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्वि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

42. Or he may be born in the family of the wise Yogin; indeed such a birth is rare to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च तज्ज्ञेयः संसिद्धौ क्रूरनन्दनम् ॥४३॥

43. There he recovers the mental state of union (with the Divine) which he had formed in his previous life; and with this he again endeavours for perfection, O joy of the Kurus.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दन्रहस्यातिवर्त्तते ॥४४॥

44. By that former practice he is irresistibly carried on. Even the seeker after the knowledge of Yoga goes beyond the range of the Vedas and Upanishads.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्विषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

45. But the Yogen, endeavouring with assiduity, purified from sin, perfecting himself through many lives attains to the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

46. The Yogen is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogen, O Arjuna.¹

¹ Become the Yogen, one who seeks for and attains, by works and knowledge and askesis or by whatever other means, not even spiritual knowledge or power or anything else for their own sake, but the union with God alone; for in that all else is contained and in that lifted beyond itself to a divinest significance.

योगिनामपि सर्वेषां मद्भृतेनान्तरात्मना ।

अद्वावान्मजते यो मां स मे युक्ततमो मतः ॥४७॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशाले

श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ।

47. Of all Yogins he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga.¹

¹ It is this that is the closing word of these first six chapters and contains in itself the seed of the rest, of that which still remains unspoken and is nowhere entirely spoken; for it is always and remains something of a mystery and a secret, *rahasyam*, the highest spiritual mystery and the divine secret.

SEVENTH CHAPTER

I. THE TWO NATURES

श्रीभगवान् उवाच

मय्यासक्तमनाः पार्थं योगं युज्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

1. The Blessed Lord said: Hear, O Partha, how by practising Yoga with a mind attached to Me and with Me as *ashraya* (the whole basis, lodgment, point of resort of the conscious being and action) thou shalt know Me without any remainder of doubt, integrally.'

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥२॥

2. I will speak to thee without omission or remainder the essential knowledge, attended with all the comprehensive knowledge, by knowing which there shall be no other thing here left to be known.

'The Divine Being is all, *vasudevah sarvam*, and therefore if he is known integrally, there is nothing else here left unknown, because all is that Divine Existence. It is only because our view here is not thus integral, because it rests on the dividing mind and reason and the separating idea of the ego, that our mental perception of things is an ignorance.'

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥३॥

3. Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows Me in all the principles of my existence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

4. The five elements (conditions of material being), mind (with its various senses and organs), reason, ego, this is my eightfold divided Nature.¹

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महात्राहो ययेदं धार्यते जगत् ॥५॥

5. This the lower. But know my other Nature different from this, O mighty-armed, the supreme which becomes the Jiva and by which this world is upheld.²

¹An eightfold nature is the Sankhya description of Prakriti. If the Gita stopped there, it would have to make like the Sankhya an incurable antinomy between the Self and cosmic Nature which would then be only the Maya of the three gunas and all this cosmic existence would be simply the result of this Maya; it could be nothing else. But there is something else; there is a higher principle, a nature of spirit, *para prakritir mama*.

²The supreme Nature is the infinite timeless conscious power of the self-existent Being out of which all existences in the cosmos are manifested and come out of timelessness into Time. But in order to provide

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

6. Know this to be the womb of all beings. I am the birth of the whole world and so too its dissolution.¹

मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

7. There is nothing else supreme beyond Me, O Dhananjaya. On Me all that is here is strung like pearls upon a thread.²

a spiritual basis for this manifold universal becoming in the cosmos the supreme Nature formulates itself as the Jiva.

¹ Here the supreme Soul, Purushottama, and the supreme Nature, Para Prakriti are identified, for it is evident that it is this Para Prakriti which is both the "birth of the world and its dissolution"; they are put as two ways of looking at one and the same reality. The Spirit is the supreme Being in his infinite consciousness and the supreme Nature is the infinity of power or will of being of the Spirit,—it is his infinite consciousness in its inherent divine energy and its supernal divine action. The birth is the movement of evolution of this conscious Energy out of the Spirit, *para prakritir jivabhuta*, its activity in the mutable universe; the dissolution is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gathered power of the Spirit.

² It is the supreme nature of Spirit, the infinite conscious power of its being, which maintains these phenomenal existences in relation to each other, penetrates them, abides in and supports them and weaves them into the system of its manifestation.

रसोऽहमप्सु कौन्तेय प्रभासि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

8. I am taste in the waters, O son of Kunti,
I am the light of sun and moon, I am pranava-
(the syllable OM) in all the Vedas, sound in ether
and manhood in men.¹

पुण्यो गन्धः पृथिव्यां च तेजश्चासि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चासि तपस्विषु ॥९॥

9. I am pure scent in earth and energy of
light in fire; I am life in all existences, I am the
ascetic force of those who do askesis.²

बीजं मां सर्वभूतानां विद्धि पार्थं सनातनम् ।

बुद्धिर्बुद्धिमतामसि तेजस्तेजस्विनामहम् ॥१०॥

This one supreme power manifests not only in all as the One, but in each as the Jiva, the individual spiritual presence; it manifests also as the essence of all quality of Nature.

¹ The one original and eternal fact is the energy of Nature, the power and quality of being which manifests itself as matter to the soul through the senses. And what is essential in the senses, most spiritual, most subtle is itself stuff of that eternal quality and power. But energy or power of being in Nature is the Divine himself in his Prakriti; each sense in its purity is therefore that Prakriti, each sense is the Divine in his dynamic conscious force.

² In each case it is the energy of the essential quality on which each of these becomes depends for what it has become, that is given as the characteristic sign indicating the presence of the divine Power in their nature.

10. Know Me to be the eternal seed of all existences, O son of Pritha. I am the intelligence of the intelligent, the energy of the energetic.'

बलं बलवतामसि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽसि भर्तर्पम् ॥११॥

11. I am the strength of the strong devoid of desire and liking. I am in beings the desire which is not contrary to dharma, O Lord of the Bharatas.

ये चैव सात्त्विका भावा राजसात्त्वामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

¹ It is not the phenomenal developments of the senses, of life etc., that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the *swabhava*. It is the force of spirit so manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances.

² The desire meant here is not the desire of the lower nature of the gunas but the purposeful will of the Divine in us searching for and discovering not the pleasure of the lower Prakriti, but the Ananda of its own play and self-fulfilling; it is the desire of the divine Delight of existence unrolling its own conscious force of action in accordance with the law of the *swabhava*. Dharma in the spiritual sense is not morality or ethics. Dharma, says the Gita elsewhere, is action governed by the *swabhava*, the essential law of one's nature.

12. And 'as for' the secondary subjective becomings of Nature, *bhavah* (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of reason, the turns of the feeling and moral sense), which are sattwic, rajasic and tamasic, they are verily from Me, but I am not in them, it is they that are in Me.¹

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमब्ययम् ॥१३॥

13. By these three kinds of becoming which are of the nature of the gunas, this whole world is bewildered and does not recognise Me supreme beyond them and imperishable.²

¹ The true and supreme spiritual nature of the Divine is not imprisoned there; they are only phenomena in his being created out of it by the action of the ego and the ignorance. The workings of the gunas are only the superficial unstable becomings of reason, mind, sense, ego, life and matter; but *swabhava* is a fundamental truth of the Becoming. The soul or Jiva involved here in the shackled, poor and inferior play, of the phenomenal qualities, if he would escape from it and be divine and perfect, must by resort to the pure action of his essential quality of *swabhava* go back to that higher law of his own being in which he can discover the will, the power, the dynamic principle, the highest workings of his divine nature.

² The lower nature of the three gunas which creates a false view of things and imparts to them an inferior character is a Maya, a power of illusion, by which it is not meant that it is all non-existent or deals with unrealities, but that it bewilders our knowledge, creates false values, envelops us in ego, mentality, sense, physicality,

दैवीखेषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

14. This is my divine Maya of the gunas and it is hard to overcome; those cross beyond it who approach Me.¹

II. THE SYNTHESIS OF DEVOTION AND KNOWLEDGE

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

15. The evil-doers attain not to Me, souls bewildered, low in the human scale; for their know-

limited intelligence and there conceals from us the Divine that we are, the infinite and imperishable spirit. If we could see that the Divine is the real truth of our existence, all else would change to our vision, assume its true character and our life and action acquire the divine values and move in the law of the divine nature.

It is a cosmic veil which the Godhead has spun around our understanding; Brahma, Vishnu and Rudra have woven its complex threads; the Shakti, the Supreme Nature is there at its base and is hidden in its every tissue. We have to work out this web in ourselves and turn through it and from it leaving it behind us when its use is finished, turn from the gods to the original and supreme Godhead in whom we shall discover at the same time the last sense of the gods and their works and the inmost spiritual verities of our own imperishable existence.

ledge is reft away from them by Maya and they resort to the nature of being of the Asura.¹

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आतो जिज्ञासुरथर्थी ज्ञानो च भरतपंभ ॥१६॥

16. Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four kinds of *bhaktas*; the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore Me with knowledge, O Lord of the Bharatas.*

तेषां ज्ञानी नित्ययुक्त एकमत्किर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

¹ The evil-doer cannot attain to the Supreme, because he is for ever trying to satisfy the idol ego on the lowest scale of human nature; his real God is this ego. Sin is the working of the lower nature for the crude satisfaction of its own ignorant, dull or violent rajasic and tamasic propensities in revolt against any high self-control and self-mastery of the nature by the spirit. The Purusha, the soul within us which assents in Nature to the varying impulse of the gunas, has to give its sanction to that sattwic impulse and that sattwic will and temperament in our being which seeks after a right rule of action and a harmonious light of knowledge. Man has first of all to become ethical, *sukriti*, and then to rise to heights beyond any mere ethical rule of living, to the light, largeness and power of the spiritual nature, where he gets beyond the grasp of the dualities and its delusion.

* Self-knowledge, equality, impersonality are the first necessities, as we have already seen, and that is the way of reconciliation between knowledge and works, between spirituality and activity. But the

17. Of these the knower, who is ever in constant union with the Divine, whose bhakti is all concentrated on Him, is the best; he loves Me perfectly and is my beloved.¹

उदारः सर्वे एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

18. Noble are all these without exception, but the knower is verily my self; for as his highest goal he accepts Me, the Purushottama, with whom he is in union.²

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

19. At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows that Vasudeva, the omnipresent Being, is all that is.

Gita now lays down another and greater necessity for the Karmayogin who has unified his Yoga of works with the Yoga of knowledge. Not knowledge and works alone are demanded of him now, but *bhakti* also, devotion to the Divine, love and adoration and the soul's desire of the Highest.

¹ This single devotion is his whole law of living and he has gone beyond all creeds of religious belief, rules of conduct, personal aims of life.

² His is the divine birth in the supreme Nature, integral in being, completed in will, absolute in love, perfected in knowledge. In him the Jiva's cosmic existence is justified because it has exceeded itself and so found its own whole and highest truth of being.

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।

तं तं नियममास्याय प्रकृत्या नियताः स्वया ॥२०॥

20. Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

21. Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating.¹

स तया श्रद्धया युक्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥२२॥

22. He endowed with that faith worships that form; and by the force of that faith in his cult and worship he gets his desires, it is I myself who (in that form) give these fruits.²

¹ These forms are after all a certain kind of manifestation through which the imperfect human intelligence can touch him, these desires are first means by which our souls turn towards him; nor is any devotion worthless or ineffective, whatever its limitations. It has the one grand necessity, faith.

² So far as there is a spiritual attainment by this way, it is only to the gods; it is only the Divine in formations of mutable nature and as the giver of her results that they realise. But those who adore the transcendent and integral Godhead embrace all this

अन्तवत्तु फलं तेषां तद्वत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

23. But these fruits are temporary, sought after by those who are of petty intelligence and unformed reason. To the gods go the worshippers of the gods, but my devotees come to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

24. Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable, most perfect.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

25. Nor am I revealed to all, enveloped in my Yogamaya; this bewildered world knows Me not, the unborn, the imperishable.¹

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

and transform it all, exalt the gods to their highest, Nature to her summits, and go beyond them to the very Godhead, realise and attain to the Transcendent.

¹ If after thus bewildering them with his workings in Nature, he were not to meet them in these at all, there would be no divine hope for man or for any soul in Maya. Therefore according to their nature, as they approach him, he accepts their bhakti and answers to it with the reply of divine love and compassion.

26. I know all past and all present and future existences, O Arjuna, but Me none yet knows.

इच्छाद्वेषसमुद्येन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥

27. By the delusion of the dualities which arises from wish and disliking, O Bharata, all existences in the creation are led into bewilderment.¹

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

28. But those men of virtuous deeds, in whom sin is come to an end, they, freed from the delusion of the dualities, worship Me, steadfast in the vow of self-consecration.²

¹ We have now set before us three interdependent movements of our release out of the normal nature and our growth into the divine and spiritual being. It is the ignorance, the egoism which fails to see and lay hold on the Divine everywhere, because it sees only the dualities of Nature and is constantly occupied with its own separate personality and its seekings and shrinkings. For escape from this circle the first necessity in our works is to get clear of the sin of the vital ego, the fire of passion, the tumult of desire of the rajasic nature, and this has to be done by the steady sattwic impulse of the ethical being.

² When one is growing into the sattwic nature, it is necessary to rise above the dualities and to become impersonal, equal, one self with the Immutable, one self with all existences. This process of growing into the spirit completes our purification. But while this is being done, while the soul is enlarging into self-knowledge, it has also to increase in devotion. Equality and vision of unity once perfectly gained, a supreme

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

29. Those who have resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death (from the mortal being and its limitations), come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.¹

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ।

30. Because they know Me and know at the same time the material and the divine nature of being and the truth of the Master of sacrifice, they keep knowledge of Me also in the critical moment of their departure from physical existence and have at that moment their whole consciousness in union with Me (the Purushottama).²

bhakti, an all-embracing devotion to the Divine, becomes the whole and the sole law of the being. All other law of conduct merges into that surrender, *sarvadharman parityajya*.

¹ The knowledge of the Purushottama, the Gita says in effect, is the perfect knowledge of the Brahman.

² Therefore they attain to Me. No longer bound to the mortal existence, they reach the very highest status of the Divine quite as effectively as those who lose their separate personality in the impersonal and immutable Brahman. Thus the Gita closes this important and decisive seventh chapter.

EIGHTH CHAPTER

THE SUPREME DIVINE

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम !
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

1. Arjuna said: What is *tad brahman*, what *adhyatma*, what *karma*, O Purushottama? And what is declared to be *adhishhuta*, what is called *adhidaiva*?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

2. What is *adhiyajna* in this body, O Madhusudhana? And how, in the critical moment of departure from physical existence, art Thou to be known by the self-controlled?

श्रीभगवान् उवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोऽद्वक्त्रो विसर्गः कर्मसंज्ञितः ॥३॥

3. The Blessed Lord said: The Akshara is the supreme Brahman; *swabhava* is called *adhyatma*; Karma is the name given to the creative movement, *visarga*, which brings into existence all beings and their subjective and objective states.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् । ।
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥४॥ ।

4. *Adhibhuta* is *ksharabhava*, *adhidiva* is the Purusha; I myself am the Lord of sacrifice, *adhiyajna*, here in the body, O best of embodied beings.¹

अन्तकाले च मामेव स्मरन्सुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

¹ Here we find the universal principles enumerated in two slokas. By that Brahman, a phrase which in the Upanishads is more than once used for the self-existent as opposed to the phenomenal being, the Gita intends, it appears, the immutable self-existence which is the highest self-expression of the Divine and on whose unalterable eternity all the rest, all that moves and evolves, is founded, *aksharam paramam*. By *adhyatma* it means *swabhava*, the spiritual way and law of being of the soul in the supreme Nature. Karma, it says, is the name given to the creative impulse and energy, *visarga*, which looses out things from this first essential self-becoming, this *swabhava*, and effects, creates, works out under its influence the cosmic becoming of existences in Prakriti. By *adhibhuta* is to be understood all the result of mutable becoming, *ksharo bhava*. By *adhidiva* is intended the Purusha, the soul in Nature, the subjective being who observes and enjoys as the object of his consciousness all that is this mutable becoming of his essential existence worked out here by Karma in Nature. By *adhiyajna*, the Lord of works and sacrifice, I mean, says Krishna, myself, the divine, the Godhead, the Purushottama here secret in the body of all these embodied existences. All that is, therefore, falls within this formula.

5. Whoever leaves his body and departs remembering Me at his time of end, comes to my *bhava* (that of the Purushottama, my status of being); there is no doubt of that.¹

ये यं वापि स्मरन्मावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्वावभावितः ॥६॥

6. Whosoever at the end abandons the body, thinking upon any form of being, to that form he attains, O Kaunteya, into which the soul was at each moment growing inwardly during the physical life.²

The thought of the Gita here is not on a par with the indulgences and facilities of popular religion; it has nothing in common with the crude fancies that make the absolution and last unction of the priest an edifying "Christian" death after an unedifying, profane life or the precaution or accident of a death in sacred Benares or holy Ganges a sufficient machinery of salvation. The divine subjective becoming on which the mind has to be fixed firmly in the moment of the physical death, must have been one into which the soul was at each moment growing inwardly during the physical life.

Man, born into the world, revolves between world and world in the action of Prakriti and Karma. Purusha in Prakriti is his formula: what the soul in him thinks, contemplates and acts, that always he becomes. All that he had been, determined his present birth; and all that he is, thinks, does in this life up to the moment of his death, determines what he will become in the worlds beyond and in lives yet to be. If birth is a becoming, death also is a becoming, not by any means a cessation. The body is abandoned but the soul goes on its way.

तस्मात्सर्वेषु कालेषु मामनुस्मर युव्य च ।

मय्यर्पितमनोबुद्धिर्ममैवप्यस्यसंशयम् ॥७॥

7. Therefore at all times remember Me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

8. For it is by thinking always of him with a consciousness united with him in an undeviating yoga of constant practice that one comes to the divine and supreme Purusha, O Partha.¹

¹ If we have become in our consciousness one self with all, one self which is always to our thought the Divine, and even our eyes and our other senses see and sense the Divine Being everywhere so that it is impossible for us at any time at all to feel or think of anything as that merely which the unenlightened sense perceives, but only as the Godhead at once concealed and manifested in that form, and if our will is one unconsciousness with a supreme will and every act of will, of mind, of body is felt to come from it, to be its movement, instinct with it or identical, then what the Gita demands can be integrally done. The remembrance of the Divine Being becomes no longer an intermittent act of the mind, but the natural condition of our activities and in a way the very substance of the consciousness. The Jiva has become possessed of its right and natural, its spiritual relation to the Purushottama and all our life is a Yoga, an accomplished and yet an eternally self-accomplishing oneness.

कविं पुराणमनुशासितारमणोरणीयांसमनुभ्वरेदः ।
 सर्वेष्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥
 प्रयाणकाले मनसाऽचलेन
 भक्त्या युक्तो योगबलेन चैव ।
 अबोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषसुपैति दिव्यम् ॥१०॥

9-10. This supreme Self is the Seer, the Ancient of Days, subtler than the subtle and (in his eternal self-vision and wisdom) the Master and Ruler of all existence who sets in their place in his being all things that are; his form is unthinkable, he is resplendent as the sun beyond the darkness; he who thinketh upon this Purusha in the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti and the life-force entirely drawn up and set between the brows in the seat of mystic vision, he attains to this supreme divine Purusha.¹

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं संग्रहेण प्रवक्ष्ये ॥११॥

¹ We arrive here at the first description of this supreme Purusha,—the Godhead who is even more and greater than the Immutable and to whom the Gita gives subsequently the name of Purushottama. He too in his timeless eternity is immutable far beyond all this manifestation and here in Time there dawn on us only faint glimpses of his being conveyed through many varied symbols and disguises, *avyakto akshara*.

The union by love is not here superseded by the featureless unification through knowledge; it remains to the end a part of the supreme force of the Yoga.

11. This supreme Soul is the immutable self-existent Brahman of whom the Veda-knowers speak, and this is that into which the doers of askesis enter when they have passed beyond the affections of the mind of mortality and for the desire of which they practise the control of the bodily passions; that status I will declare to thee with brevity.¹

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।

मूर्ध्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

12-13. All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.²

¹ That eternal reality is the highest step, place, foothold of being (*padam*); therefore is it the supreme goal of the soul's movement in Time, itself no movement but a status original, semipiternal and supreme, *paramam sthanam adyam*.

² This is the established Yogic way of going, a last offering up of the whole being to the Eternal, the Transcendent. But still that is only a process; the essential condition is the constant undeviating memory of the Divine in life, even in action and battle, and the turning of the whole act of living into an uninterrupted Yoga, *nitya-yoga*.

अनन्यचेताः सततं यो मां सरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

14. He who continually remembers Me, thinking of none else, the Yогin, O Partha, who is in constant union with Me, finds Me easy to attain.

मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

15. Having come to Me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मासुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

16. The highest heavens of the cosmic plan are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to Me (the Purushottama).

सहस्रयुगपर्यन्तमहर्यद्वाषणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

¹ Whatever fruit can be had from the aspiration of knowledge to the indefinable Brahman, is acquired also by this other and comprehensive aspiration through knowledge, works and love to the self-existent Godhead who is the Master of works and the Friend of mankind and of all beings. To know him so and so to seek him does not bind to rebirth or to the chain of Karma; the soul can satisfy its desire to escape permanently from the transient and painful condition of our mortal being.

17. Those who know the day of Brahma, a thousand ages (Yugas) in duration, and the night, a thousand ages in ending, they are the knowers of day and night.

अव्यक्ताद्वयक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

18. At the coming of the Day all manifestations are born into being out of the unmanifest, at the coming of the Night all vanish or are dissolved into it.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थं प्रभवत्यहरागमे ॥१९॥

19. This multitude of existences helplessly comes into the becoming again and again, is dissolved at the coming of the Night, O Partha, and is born into being at the coming of the Day.

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

20. But this unmanifest is not the original divinity of the Being; there is another status of his existence, a supracosmic unmanifest beyond this cosmic non-manifestation, (which is eternally self-seated, is not an opposite of this cosmic status of manifestation but far above and unlike it, changeless, eternal), not forced to perish with the perishing of all these existences.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्वाम परम मम ॥२१॥

21. He is called the unmanifest immutable, him they speak of as the supreme soul and status, and those who attain to him return not; that is my supreme place of being.¹

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

22. But that supreme Purusha has to be won by a bhakti which turns to him alone in whom all beings exist and by whom all this world has been extended in space.²

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्प्तम् ॥२३॥

¹ It might seem that the proper way to reach this eternally unmanifested Being is to get rid of all that we have become in the manifestation, not to carry up to it our whole inner consciousness in a combined concentration of the mind's knowledge, the heart's love, the Yogic will, the vital life-force. Especially, bhakti seems inapplicable to the Absolute who is void of every relation, *avyavaharya*. But the Gita insists in the next sloka that although this condition is supracosmic and although it is eternally unmanifest, still that supreme Purusha has to be won by bhakti.

² In other words, the supreme Purusha is not an entirely relationless Absolute aloof from our illusions, but he is the Seer, Creator and Ruler of the worlds, and it is by knowing and by loving Him as the One and the All that we ought by a union with him of our whole conscious being in all things, all energies, all actions to seek the supreme consummation, the perfect perfection, the absolute release.

23. That time wherein departing Yogins do not return, and also that wherein departing they return, that time shall I declare to thee, O foremost of the Bharatas.

अग्निज्योतिरहः शुक्लः षष्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

धूमो रात्रिस्था कृष्णः षष्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

24-25. Fire and light and smoke or mist, the day and the night, the bright fortnight of the lunar month and the dark, the northern solstice and the southern, these are the opposites. By the first in each pair the knowers of the Brahman go to the Brahman; but by the second the Yogi reaches the "lunar light" and returns subsequently to human birth.

शुक्लकृष्णे गती ह्वेते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

26. These are the bright and the dark paths (called the path of the gods and the path of the fathers in the Upanishads); by the one he departs who does not return, by the other he who returns again.¹

¹ Whatever psycho-physical fact or else symbolism there may be behind this notion,—it comes down from the age of the mystics who saw in every physical thing an effective symbol of the psychological and who traced everywhere an interaction and a sort of identity of the outward with the inward, light and knowledge, the fiery principle and the spiritual energy,—we need observe only the turn by which the Gita closes the passage: "Therefore at all times be in Yoga."

नैते सूती पार्थ जानन्योगी मुख्ति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

27. The Yogin who knows them is not misled into any error, therefore at all times be in Yoga, O Arjuna.

वेदेषु यज्ञेषु तपःसु चैव
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।
 अत्येति तत्सर्वमिदं विदित्वा
 योगी परं स्थानमुपैति चाद्यम् ॥२८॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे अश्वरब्रह्मयोगो नामाष्टमोऽध्यायः ।

28. The fruit of meritorious deeds declared in the Vedas, sacrifices, austerities and charitable gifts, the Yogin passes all these by having known this and attains to the supreme and sempiternal status.

NINTH CHAPTER

WORKS, DEVOTION AND KNOWLEDGE

श्रीभगवान् उवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥१॥

1. The Blessed Lord said: 'What I am going to tell thee, the uncarping, is the most secret thing of all, the essential knowledge attended with all the comprehensive knowledge, by knowing which thou shalt be released from evil.'¹

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्मं सुखुखं कर्तुमव्ययम् ॥२॥

2. This is the king-knowledge, the king-secret (the wisdom of all wisdoms, the secret of all secrets), it is a pure and supreme light which one can verify

¹ The Teacher is going to open the mind of Arjuna to the knowledge and sight of the integral Divinity and lead up to the vision of the eleventh book, by which the warrior of Kurukshetra becomes conscious of the author and upholder of his being and action and mission, the Godhead in man and the world. Arjuna is to become aware of himself as existing only in God and as acting only by the power within him, his workings only an instrumentality of the divine action, his egoistic consciousness only a veil and to his ignorance a misrepresentation of the real being within him which is an immortal spark and portion of the supreme Godhead.

by direct spiritual experience, it is the right and just knowledge, the very law of being. It is easy to practise and imperishable.

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्मनि ॥३॥

3. (But faith is necessary). The soul that fails to get faith in the higher truth and law, O Parantapa, not attaining to Me, must return into the path of ordinary mortal living (subject to death and error and evil).¹

मया तत्भिदं सर्वं जगदब्यक्तमूर्तिना ।

मत्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

4. By Me, all this universe has been extended in the ineffable mystery of my being; all existences are situated in Me, not I in them.²

¹ It cannot grow into the Godhead which it denies. For this is a truth which has to be lived,—and lived in the soul's growing light, not argued in the mind's darkness.

The reason why the practice of this Yoga becomes possible and easy is that in doing it we give up the whole working of all that we naturally are into the hands of the Godhead secret within our present limited nature. That inner divine Purusha works out the divine birth in us progressively, simply, infallibly, by taking up our being into his and by filling it with his own knowledge and power; he lays hands on our obscure ignorant nature and transforms it into his own light and wideness.

² The supreme and integral secret is the mystery of the transcendent Godhead who is all and everywhere, yet so much greater and other than the universe and

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतमृतं च भूतस्तो ममात्मा भूतभावनः ॥५॥

5. And yet all existences are not situated in Me, behold my divine Yoga; my self is that which supports all beings and constitutes their existence but does not dwell in them.¹

✓ यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

6. It is as the great, the all-pervading aerial principle dwells in the etheric that all existences dwell in Me, that is how you have to conceive of it.²

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

all its forms that nothing here contains him, nothing expresses him really, and no language which is borrowed from the appearances of things in space and time and their relations can suggest the truth of his unimaginable being. The consequent law of our perfection is an adoration by our whole nature and its self-surrender to its divine source and possessor.

¹ There is a Yoga of divine Power, by which the Supreme creates phenomena of himself in a spiritual, not a material, self-formulation of his extended infinity, an extension of which the material is only an image.

² The Self does not dwell in all these existences or in any of them; that is to say, he is not contained by any,—just as the ether here is not contained in any form, though all forms are derived ultimately from the ether. But still in the movement also is the Divine; he dwells in the many as the Lord in each being. Both these relations are true of him at one and the same time.

7. All existences, O Kaunteya, return into my divine Nature (out of her action into her immobility and silence) in the lapse of the cycle; at the beginning of the cycle again I loose them forth.

प्रकृतिं स्वामवष्टभ्य विसूजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

8. Leaning—pressing down upon my own Nature (Prakriti) I create (loose forth into various being) all this multitude of existences, all helplessly subject to the control of Nature.¹

न च मां तानि कर्मणि निवन्धन्ति धनञ्जय ।

उदासीनवदा सीनमसक्तं तेषु कर्मसु ॥९॥

9. Nor do these works bind Me, O Dhananjaya, for I am seated as if indifferent above, unattached to those actions.²

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

¹ Ignorant, the Jiva is subject to her cyclic whirl, not master of itself, but dominated by her; only by return to the divine consciousness can it attain to mastery and freedom.

² If in his power he accompanies Nature and causes all her workings, he is outside it too, as if one seated above her universal action in the supracosmic mastery, not attached to her by any involving and mastering desire and not therefore bound by her works, because he infinitely exceeds them and precedes them, is the same before, during and after all their procession in the cycles of Time.

10. I am the presiding control of my own action of Nature, (not a spirit born in her, but) the creative spirit who causes her to produce all that appears in the manifestation. Because of this, O Kaunteya, the world proceeds in cycles.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

11. Deluded minds despise me lodged in the human body because they know not my supreme nature of being, Lord of all existences.¹

मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

12. All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the *Rakshasic* and *Asuric* nature which deludes the will and the intelligence.²

¹ Mortal mind is bewildered by its ignorant reliance upon veils and appearances; it sees only the outward human body, human mind, human way of living and catches no liberating glimpse of the Divinity who is lodged in the creature. It ignores the divinity within itself and cannot see it in other men, and even though the Divine manifest himself in humanity as *Avatar* and *Vibhuti*, it is still blind and ignores or despises the veiled Godhead.

² Those who have given themselves up too entirely to the outward drive of the mentality, fall into the hands of the lower nature, cling to it and make it their foundation.

महात्मानस्तु मां पार्थ दैर्वीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

13. The great-souled, O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love.¹

सततं कीर्तयन्तो मां यतन्तश्च दृढत्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

14. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga.²

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मासुपासते ।

एकत्वेन पृथक्त्वेन वहुधा विश्वतोसुखम् ॥१५॥

¹ The great-souled, who open themselves to the light and largeness of the divine nature of which man is capable, are alone on the path narrow in the beginning, inexpressibly wide in the end that leads to liberation and perfection. The growth of the god in man is man's proper business; the steadfast turning of this lower Asuric and Rakshasic into the divine nature is the carefully hidden meaning of human life.

² All the long stress of the inner self to break outward becomes a form now of spiritual endeavour and aspiration to possess the Divine in the soul and realise the Divine in the nature. All life becomes a constant Yoga and unification of that Divine and this human spirit. This is the manner of the integral devotion; it creates a single uplifting of our whole being and nature through sacrifice by the dedicated heart to the eternal Purushottama.

15. Others also seek Me out by the sacrifice of knowledge and worship Me in my oneness and in every separate being and in all my million universal faces (fronting them in the world and its creatures).¹

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

16. I the ritual action ; I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.²

पिताहमस्य जगतो माता धाता पितामहः ।
वेदं पवित्रमोङ्कारं ऋक् साम यजुरेव च ॥१७॥

¹ This knowledge becomes easily an adoration, a large devotion, a vast self-giving because it is the knowledge of a Spirit, the contact of a Being, the embrace of a supreme and universal Soul which claims all that we are even as it lavishes on us when we approach it all the treasures of its endless delight of existence.

² The way of works too turns into an adoration and a devotion of self-giving because it is an entire sacrifice of all our will and its activities to the one Purushottama. The outward Vedic rite is a powerful symbol, effective for a slighter though still a heavenward purpose; but the real sacrifice is that inner oblation in which the Divine All becomes himself the ritual action, the sacrifice and every single circumstance of the sacrifice. The flame is the Godward will and that will is God himself within us. All that has been received from him is given up to the service and the worship of its own Reality, its own supreme Truth and Origin.

17. I the Father of this world, the Mother, the Ordainer, the first Creator, the object of Knowledge, the sacred syllable OM and also the *Rik*, *Sama* and *Yajur* (Vedas).

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

18. I the path and goal, the upholder, the master, the witness, the house and country, the refuge, the benignant friend; I the birth and status and destruction of apparent existence, I the imperishable seed of all and their eternal resting-place.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सुजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

19. I give heat, I withhold and send forth the rain; immortality and also death, existent and non-existent am I, O Arjuna.

त्रैविद्या मां सोमपाः पृतपापाः

यज्ञैरिष्टा स्वर्गाति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्वन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

20. The knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they ascending to the heavenly worlds by their righteousness enjoy in paradise the divine feasts of the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
 एवं त्रयीधर्ममनुप्रपन्ना
 गतांगतं कामकामा लभन्ते ॥२१॥

21. They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds exhausted, return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death.¹

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

22 To those men who worship Me making Me alone the whole object of their thought, to those

¹ This firm belief in a Beyond and this seeking of a diviner world secures to the soul in its passing the strength to attain to the joys of heaven on which its faith and seeking were centred: but the return to mortal existence imposes itself because the true aim of that existence has not been found and realised. Here and not elsewhere the highest Godhead has to be found, the soul's divine nature developed out of the imperfect physical human nature and through unity with God and man and universe the whole large truth of being discovered and lived and made visibly wonderful. That completes the long cycle of our becoming and admits us to a supreme result; that is the opportunity given to the soul by the human birth and, until that is accomplished, it cannot cease.

constantly in Yoga with Me, I spontaneously bring every good.¹

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

23. Even those who sacrifice to other god-heads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

24. It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall.

यान्ति देवतां देवान् पितृन्यान्ति पितृत्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

25. They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice

¹ To see nothing but the Divine, to be at every moment in union with him, to love him in all creatures and have the delight of him in all things is the whole condition of the spiritual existence of the God-lover. His God-vision does not divorce him from life, nor does he miss anything of the fulness of life; for God himself becomes the spontaneous bringer to him of every good and of all his inner and outer getting and having.

to elemental spirits; but my worshippers come to Me.¹

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृनमश्नामि प्रयतात्मनः ॥२६॥

26. He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul is acceptable to Me.²

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्पस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

27. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of the soul's will or effort, thou puttest forth, make it an offering unto Me.

¹ An entire seeing of the Divine is the condition of an entire conscious self-surrender; the rest attains to things that are incomplete and partial and has to fall back from them and return to enlarge itself in a greater seeking and wider God-experience. This absolute self-giving, this one-minded surrender is the devotion which the Gita makes the crown of its synthesis. All action and effort are by this devotion turned into an offering to the supreme and universal Godhead.

² Here the least, the slightest circumstance of life—the most insignificant gift out of oneself or what one has, the smallest action assumes a divine significance and it becomes an acceptable offering to the Godhead who makes it a means for his possession of the soul and life of the God-lover.

शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मासुपैष्यसि ॥२८॥

28. Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy soul in union with the Divine through renunciation, thou shalt become free and attain to Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्मि न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

29. I (the Eternal Inhabitant) am equal in all existences, none is dear to Me, none hated; yet those who turn to Me with love and devotion, they are in Me and I also in them.¹

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्ब्यवसितो हि सः ॥३०॥

30. If even a man of very evil conduct turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.

क्षिप्रं भवति धर्मात्मा ज्ञानच्छान्ति निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

¹ All at last equally come to him through their circlings in the Ignorance. But it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. Love of the Highest and a total self-surrender are the straight and swift way to this divine oneness.

acy was to be renounced, and the independence of Scotland, in church and state, was carefully provided for, together with an obligation on Edward, when he should succeed to the throne, binding him to use Scottish counsellors in all the national concerns of the kingdom, and to employ native Scotsmen in all offices of trust.

But the same schedule of articles contains a clause for giving the English king the command of the Scottish national and feudal levies; a condition which alone must have had the consequence of placing the country at Edward's unlimited disposal. The minutes of this conference open with a provision of strict secrecy, and a declaration that what follows is not to be considered as anything finally resolved upon or determined, but merely as the heads of a plan to be hereafter examined more maturely, and adopted, altered, or altogether thrown aside at pleasure. By the last article the king of Scotland undertook to sound the inclinations of his people respecting this scheme, and report the result to the English king within fifteen days after Easter. It is probable that David, on his return to Scotland, found the scheme totally impracticable.

A circumstance of personal imprudence now added to the difficulties by which King David was surrounded. With a violence unbecoming his high rank and mature age he fell in love with a beautiful young woman, called Margaret Logie, daughter of Sir John Logie, executed for accession to that plot against Robert Bruce which was prosecuted and punished in the times of the Black Parliament. The young lady was eminently beautiful; and the king, finding he could not satisfy his passion otherwise, gave her his hand in marriage, 1364. This unequal alliance scandalised his haughty nobles, and seems to have caused an open rupture betwixt David and his kinsman the Stewart, whose views to the crown were placed in danger of being disappointed, if the fair lady should bear a son to her royal husband. It was probably on account of some quarrel arising out of this subject of discord that King David seems to have thrown the Stewart with his son, the lord of Badenoch, into prison, where both were long detained.

The accomplishment of a general and enduring peace betwixt the two kingdoms was now the occupation of commissioners. The payment of the ransom of David was the principal obstacle. The first instalments had been discharged with tolerable regularity. For this effect the Scottish parliament had made great sacrifices. The whole wool of the kingdom, apparently its most productive subject of export, was directed to be delivered up to the king at a low rate [four marks a sack], and the surplus produced over prime cost in disposing of the commodity to the foreign merchants in Flanders was to be applied in discharge of the ransom. A property tax upon men of every degree was also imposed and levied. From these funds the sum of 20,000 marks had been raised and paid to England. But since these payments the destined sources had fallen short. The Scots had applied to the pope, who having already granted to the king a tenth of the ecclesiastical benefices for the term of three years, refused to authorise any further tax upon the clergy. They solicited France, who, as her own king was unransomed and in captivity in England, had a fair apology for declining further assistance, unless under condition that the Scots would resume the war with England, in which case they promised a contribution of 50,000 marks towards the ransom of King David.

Scotland being thus straitened and without resources, the stipulated instalments of the ransom necessarily fell into arrear, and heavy penalties were, according to the terms of the treaty, incurred for default of payment. Ed-

[1365-1371 A.D.]

ward acted the part of a lenient creditor. He was less intent on payment of the ransom than to place the Scottish nation in so insolvent a condition that the estates might be glad, in one way or other, to compromise that debt by a sacrifice of their independence. The penalties and arrears were now computed to amount to 100,000 pounds, to be paid by instalments of 6,000 marks yearly. The truce was prolonged for about three years. These payments, though most severe on the nation of Scotland, seem to have been made good with regularity by means of the taxes which the Scottish parliament had imposed for defraying them: so that in 1369 the truce between the nations was continued for fourteen years, and the English conceded that the balance of the ransom, amounting still to 56,000 marks, should be cleared by annual payments of 4,000 marks. In this manner the ransom of David was completely discharged, and a receipt in full was granted by Richard II in the seventh year of his reign. These heavy but necessary exactions were not made without internal struggles and insurrections.

DAVID DIVORCES HIS WIFE; HIS DEATH (1371 A.D.)

Family discord broke out in the royal family. Margaret Logie, the young and beautiful queen, was expensive, like persons who are suddenly removed from narrow to opulent circumstances. David's passion was satiated, and he was desirous of dissolving the unequal marriage which he had so imprudently formed. The bishops of Scotland pronounced a sentence of divorce, but upon what grounds we are left ignorant by historians. Margaret Logie appealed to the pope from the sentence of the Scottish church, and went to Avignon to prosecute the cause by means of such wealth as she had amassed during her continuance in power, which is said to have been considerable. Her appeal was heard with favour by the pope in 1369; but she did not live to bring it to an issue, as she died abroad. After the divorce of this lady by the Scottish prelates the Stewart and his son were released from prison and restored to the king's favour, which plainly showed by what influence they had incurred disgrace and captivity.

Little more remains to be said of David II. He became affected with a mortal illness, and died in the castle of Edinburgh, February 22nd, 1371, at the early age of forty-seven, and in the forty-fifth year of his reign. He had courage, affability, and the external graces which become a prince. But his life was an uniform contrast to the patriotic devotion of his father. He exacted and received the most painful sacrifices at the hands of his subjects, and never curbed himself in a single caprice, or denied himself a single indulgence, in requital of their loyalty and affection. In the latter years of his life he acted as the dishonourable tool of England, and was sufficiently willing to have exchanged, for paltry and personal advantages, the independence of Scotland, bought by his heroic father at the expense of so many sufferings, which terminated in ruined health and premature death.

PROGRESS OF THE COUNTRY AT THIS PERIOD

The reign of David II was as melancholy a contrast to that of his father as that of Robert I had been brilliant when contrasted with his predecessors. Yet we recognise in it a nearer approach to civil polity, and a more absolute commixture of the different tribes by which Scotland was peopled into one general nation, obedient to a single government. Even the chiefs of the Isles and Highlands were so much subdued as to own the allegiance of the Scottish

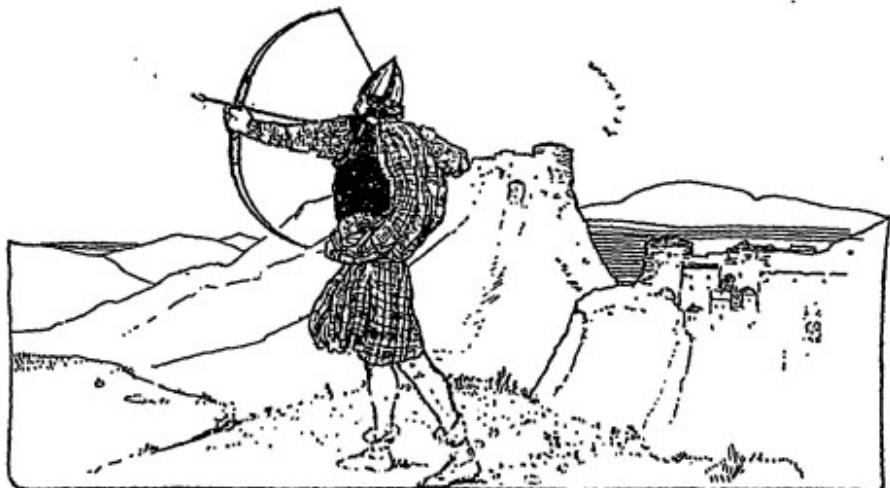
king, to hold seats in his parliaments, and resign, though reluctantly, much of that rude and tumultuous independence which they had formerly made their boast. Still the separation of the Highlands from the Lowlands was that betwixt two separate races. A few great families can trace their descent from the period of Robert Bruce; but a far greater number are first distinguished in the reign of his son, where the lists of the battle of Durham contain the names of the principal nobility and gentry in modern Scotland, and are the frequent resource of the genealogists. The spirit of commerce advanced in the time of David II against all the disadvantages of foreign and domestic warfare.

In the parliaments of 1368 and 1369 a practice was introduced, for the first time apparently, of empowering committees of parliament to prepare and arrange, in previous and secret meetings, the affairs of delicacy and importance which were afterwards to come before the body at large. As this led to investing a small cabal of the representatives with the exclusive power of garbling and selecting the subjects for parliamentary debate, it necessarily tended to limit the free discussion so essential to the constitution of that body, and finally assumed the form of that very obnoxious institution called Lords of the Articles, who, claiming the preliminary right of examining and rejecting at their pleasure such measures as were to be brought before parliament, became a severe restraint on national freedom.

Amidst pestilence and famine, which made repeated ravages in Scotland during this unhappy reign, the Scottish national spirit never showed itself more energetically determined on resisting the English domination to the last. Particular chiefs and nobles were no doubt seduced from their allegiance, but there was no general or undisturbed pause of submission and apathy. The nation was strong in its very weakness; for as the Scots became unequal to the task of assembling national armies, they were saved from the consequences of such general actions as Dunbar, Halidon, and Berwick, and obliged to limit themselves to the defensive species of war, best suited to the character of the country, and that which its inhabitants were so well qualified to wage.

The Scottish parliament seems never to have failed in perceiving the evils which afflicted the state, or in making sound and sagacious regulations to repress them; but unhappily the executive power¹ seldom or never possessed the authority necessary to enforce the laws; and thus the nation continued in the condition of a foward patient, who cannot be cured because there is no prevailing upon him to take the prescriptions ordered by the physicians.²

¹ Nevertheless, as Hume Brown⁴ emphasizes, parliament considerably encroached on the king's prerogative, regulating coinage treaties, and even the king's privy purse.]



CHAPTER VII

THE ACCESSION OF THE STUARTS

[1371-1424 A.D.]

A permanent English conquest of Scotland has always proved impossible, because the Scots as a people have ever shown themselves, even when vanquished in the field, worthy of freedom. In this sense their long history has demonstrated that they belong to the elect among the nations, the stream of whose national life is fed from the deep fountain of strong character and ardent sentiment.—
JAMES MACKINNON.^b

THE death of David II had threatened for a moment to involve the kingdom in a civil war. The earl of Douglas, who was at that time at Linlithgow, suddenly proclaimed his own title to the throne, and announced his intention of opposing the claim of the acknowledged heir, the Stewart of Scotland. This powerful and turbulent baron pretended to unite in his own person the claims of Comyn and Baliol, and some offence which had been given him by the party of the Stewart seems to have driven him into this hasty demonstration. But Sir Robert Erskine, who had the command of the castles of Edinburgh, Stirling, and Dumbarton, marched against him without delay, and was joined on his way by the earls of March and Moray; and their united force was too great to allow the pretender any hope of success from an appeal to arms. Douglas met his opponents in a peaceful conference, and he declared himself satisfied by their arguments of the emptiness of his own title and of the justice of that of the Stewart. In reward for his prompt submission the Stewart's daughter, Isabella, was promised in marriage to Douglas's son, with an annual pension. Douglas himself was appointed king's justiciar on the south of the Forth and warden of the east marches.

A few well-applied gifts to those who had come forward so zealously to support the Stewart's title to the throne cleared away all further opposition, and he was crowned in the abbey of Scone, in great pomp and splendour,

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

6. The great Rishis, the seven Ancients of the world, and also the four Manus, are my mental becomings; from them are all these living creatures in the world.¹

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।

सोऽविक्षयेन योगेन युज्यते नात्र संशयः ॥७॥

7. Whosoever knows in its right principles this my pervading lordship and this my Yoga, unites himself to Me by an untrembling Yoga; of this there is no doubt.²

and their psychological becomings, *bhavah*. These even, our lesser subjective conditions and their apparent results no less than the highest spiritual states, are all becomings from the supreme Being.

¹ The great Rishis, called here as in the Veda the seven original Seers, are intelligence powers of that divine Wisdom which has evolved all things out of its own self-conscious infinitude, *prajna purani*,—developed them down the range of the seven principles of its own essence. Along with them are coupled the four eternal Manus, the spiritual fathers of every human mind and body.

² He sees each aspect of the transcendent, the cosmic and the individual existence in its right relation to the supreme Truth and puts all in their right place in the unity of the divine Yoga. By this Yoga once perfected, undeviating and fixed, he is able to take up whatever poise of nature, assume whatever human condition, do whatever world-action without any fall from his oneness with the divine Self, without any loss of his constant communion with the Master of existence.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥ ✓

8. I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise adore Me in rapt emotion.¹

मच्चित्ता मद्गृहप्राणा बोधयन्तः परम्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

9. Their consciousness full of Me, their life wholly given up to Me, illuminining each other, mutually talking about Me, they are ever contented and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मासुपयान्ति ते ॥१०॥

10. To these who are thus in a constant union with Me, and adore Me with an intense delight of love, I give the Yoga of understanding by which they come to Me.²

¹ This knowledge translated into the affective, emotional, temperamental plane becomes a calm love and intense adoration of the original and transcendental Godhead above us, the ever-present Master of all things here, God in man, God in Nature.

² By the Yoga of the will and intelligence founded on an illumined union of works and knowledge the transition was effected from our lower troubled mind-ranges to the immutable calm of the witnessing Soul above the active nature. But now by this greater Yoga of the Buddhi founded on an illumined union of love and adoration with an all-comprehending knowledge the soul rises in a vast ecstasy to the whole

तेषामेवानुकम्पार्थमहमज्ञानं तमः ॥

नाशयाम्यात्मभावस्यो ज्ञानदीपेन भास्वता ॥११॥

II. Out of compassion for them, I, lodged in their self, by the blazing lamp of knowledge destroy the darkness which is born of ignorance.

II. GOD IN POWER OF BECOMING

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

transcendental truth of the absolute and all-originating Godhead. The Eternal is fulfilled in the individual spirit and individual nature; the individual spirit is exalted from birth in time to the infinitudes of the Eternal.

¹The theism of the Gita is no shrinking and gingerly theism afraid of the world's contradictions, but one which sees God as the omniscient and omnipotent, the sole original Being, who manifests in himself all, whatever it may be, good and evil, pain and pleasure, light and darkness as stuff of his own existence, and governs himself what in himself he has manifested. Unaffected by its oppositions, unbound by his creation, exceeding, yet intimately related to this Nature and closely one with her creatures, their Spirit, Lord, Lover, Friend, Refuge, he is ever leading them from within them and from above through the mortal appearances of ignorance and suffering and sin and evil towards a supreme light and bliss and immortality and transcendence. This is the fullness of the liberating knowledge, the character of which is emphasised in three separate verses of promise in this chapter, 3, 7 and II.

12. Arjuna said: Thou art the supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn, the all-pervading Lord.'

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

13. All the Rishis say this of Thee and the divine seer Narada, Asita, Devala, Vyasa; and Thou Thyself sayest it to me.²

सर्वमेतद्वतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्न्यक्ति विदुर्देवा न दानवाः ॥१४॥

14. All this that Thou sayest, my mind holds for the truth, O Keshava. Neither the Gods nor the Titans, O Blessed Lord, know Thy manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

¹The language in which Arjuna voices his acceptance emphasises again the profound integrality of this knowledge and its all-embracing finality and fullness. He accepts the Avatar, the Godhead in man who is speaking to him as the supreme Brahman, as the supracosmic All and Absolute of existence in which the soul can dwell when it rises out of this manifestation and this partial becoming to its source.

²This is a secret wisdom which one must hear from the seers who have seen the face of this truth, have heard its word and have become one with it in self and spirit.

15. Thou alone knowest Thyself by Thyself,
O Purushottama; Source of beings, Lord of beings,
God of gods, Master of the world!

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिलोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

16. Thou shouldst tell me of Thy divine self-manifestations, all without exception, Thy Vibhutis by which Thou standest pervading these worlds.¹

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

17. How shall I know Thee, O Yasin, by thinking of Thee everywhere at all moments and in what pre-eminent becomings should I think of Thee, O Blessed Lord?²

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृसिहिं शृण्वतो नास्ति मे ऽसूतम् ॥१८॥

¹ Arjuna accepts him as that Vasudeva in and around us who is all things here by virtue of the world-pervading, all-inhabiting, all-constituting master powers of his becoming, *vibhutayah*.

² Arjuna, though he accepts the revelation of Vasudeva as all and though his heart is full of the delight of it, yet feels it difficult to see him in the apparent truths of existence, to detect him in this fact of Nature and in these disguising phenomena of the world's becoming. So he requires guiding indications.

18. In detail tell me of Thy Yoga and Vibhuti, O Janardana; and tell me ever more of it; it is nectar of immortality to me, and however much of it I hear, I am not satiated.

श्रीभगवान् उवाच

हन्ते कथयिष्यामि दिव्यां ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

19. The Blessed Lord said : Yes, I will tell thee of my divine Vibhutis, but only in some of my principal pre-eminentces, O best of the Kurus; for there is no end to the detail of my self-extension in the universe.'

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

20. I, O Gudakesha, am the self which abides within all beings. I am the beginning and middle and end of all beings.*

¹ While we must identify ourselves impartially with the universal divine Becoming in all its extension, we must at the same time realise that there is an ascending evolutionary power in it, an increasing intensity of its revelation in things, a hierarchic secret something that carries us upward from the first concealing appearances through higher and higher forms towards the large ideal nature of the universal Godhead.

² This summary enumeration begins with a statement of the primal principle that underlies all the power of this manifestation in the universe. It is this that in every being and object God dwells concealed and discoverable. It is this inner divine Self hidden

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामसि नक्षत्राणामहं शशी ॥२१॥

21. Among the Adityas I am Vishnu; among lights and splendours I am the radiant Sun; I am Marichi among the Maruts; among the stars the Moon am I.¹

वेदानां सामवेदोऽसि देवानामसि वासवः ।
इन्द्रियाणां मनश्चासि भूतानामसि चेतना ॥२२॥

22. Among the Vedas I am the Sama-Veda; among the gods I am Vasava; I am mind among the senses; in living beings I am consciousness.

रुद्राणां शङ्करश्चासि विचेशो यक्षरक्षसाम् ।
वरुनां पावकश्चासि मेरुः शिखरिणामहम् ॥२३॥

23. I am Shiva among the Rudras, the lord of wealth among the Yakshas and Rakshasas, Agni among the Vasus; Meru among the peaks of the world am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ वृहस्पतिम् ।
सेनानीजामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

from the mind and heart which he inhabits, who is all the time evolving the mutations of our personality in Time and our sensational existence in Space, — Time and Space that are the conceptual movement and extension of the Godhead in us.

¹ Among all these living beings, cosmic godheads, superhuman and human and subhuman creatures, and amid all these qualities, powers and objects, the chief, the head, the greatest in quality of each class is a special power of the becoming of the Godhead.

24. And know Me; O Partha, of the high priests of the world the chief, Brihaspati; I am Skanda, the war-god, leader of the leaders of battle; among the flowing waters I am the ocean.

महर्षीणां भृगुरहं गिरामस्थेकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्यावराणां हिमालयः ॥२५॥

25. I am Bhrigu among the great Rishis; I am the sacred syllable OM among words; among acts of worship I am the worship called Japa (silent repetitions of sacred names etc.); among the mountain-ranges I am Himalaya.

अश्वस्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

26. I am the Aswattha among all plants and trees; and I am Narada among the divine sages, Chitraratha among the Gandharvas, the Muni Kapila among the Siddhas:

उच्चैःश्रवसमक्षानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

27. Uchchaisravas among horses know Me, nectar-born; Airavata among lordly elephants; and among men the king of men.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पणामस्मि वासुकिः ॥२८॥

28. Among weapons I am the divine thunder-bolt; I am Kamadhuk the cow of plenty among cattle; I am Kandarpa the love-god among the progenitors; among the serpents Vasuki am I.

अनन्तश्चासि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चासि यमः संयमतामहम् ॥२९॥

29. And I am Ananta among the Nagas, Varuna among the peoples of the sea, Aryaman among the Fathers, Yama (lord of the law) among those who maintain rule and law.

प्रह्लादश्चासि दैत्यानां कालः कल्यतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

30. And I am Prahlada among the Titans; I am Time the head of all reckoning to those who reckon and measure; and among the beasts of the forest I am the king of the beasts, and Vainateya among birds.

पवनः पवतामसि रामः शङ्खभृतामहम् ।
शशाणां मकरश्चासि स्रोतसामसि जाहवी ॥३१॥

31. I am the wind among purifiers; I am Rama among warriors; and I am the alligator among fishes; among the rivers Ganges am I.

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

32. Of creation I am the beginning and the end and also the middle, O Arjuna. I am spiritual knowledge among the many philosophies, arts and sciences; I am the logic of those who debate.¹

¹ All things are his powers and effectuations in his self-Nature, *vibhutis*. He is the origin of all they

अक्षराणमकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः काले धाताहं विश्वतोमुखः ॥३३॥

33. I am the letter A among letters, the dual among compounds. I am imperishable Time; I am the Master and Ruler (of all existences), whose faces are everywhere.¹

मृत्युः सर्वहरश्चाहमुद्भवश्च मविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥✓

34. And I am all-snatching Death, and I am too the birth of all that shall come into being. Among feminine qualities I am glory and beauty and speech and memory and intelligence and steadfastness and forgiveness.

बृहत्साम तथा साज्ञां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

are, their beginning; he is their support in their ever-changing status, their middle; he is their end too, the culmination or the disintegration of each created thing in its cessation or its disappearance.

✓ The importance of this chapter of the Gita is very much greater than appears at first view or to an eye of prepossession which is looking into the text only for the creed of the last transcendence and the detached turning of the human soul away from the world to a distant Absolute. The message of the Gita is the gospel of the Divinity in man who by force of an increasing union unfolds himself out of the veil of the lower Nature, reveals to the human soul his cosmic spirit, reveals his absolute transcendences, reveals himself in man and in all beings.

35. I am also the great Sama among mantras, the Gayatri among metres; among the months I am Margasirsha, first of the months; I am spring, the fairest of seasons.

द्यतं छलयतामस्मि तेजस्तेजस्तिवनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

36. I am the gambling of the cunning, and the strength of the mighty; I am resolution and perseverance and victory; I am the Sattwic quality of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

सुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

37. I am Krishna among the Vrishnis, Arjuna among the Pandavas; I am Vyasa among the sages; I am Ushanas among the seer-poets.¹

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुद्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

38. I am the mastery and power of all who rule and tame and vanquish and the policy of all who succeed and conquer; I am the silence of things secret and the knowledge of the knower.

यच्चापि सर्वभूतानां वीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

¹ Krishna who in his divine inner being is the Godhead in a human form, is in his outer human being the leader of his age, the great man of the Vrishnis. The Avatar is at the same time the Vibhuti.

39. And whatsoever is the seed of all existences, that am I, O Arjuna; nothing moving or unmoving, animate or inanimate in the world can be without Me.¹

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तृहेशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

40. There is no numbering or limit to my divine Vibhutis, O Parantapa; what I have spoken, is nothing more than a summary development and I have given only the light of a few leading indications.

यद्यद्विभूतिमसत्त्वं श्रीमद्भूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥४१॥

41. Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दर्शमोऽध्यायः ।

¹ With whatever variety of degree in manifestation, all beings are in their own way and nature powers of the Godhead.

42. But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus, that I am here in this world and everywhere, I support this entire universe with an infinitesimal portion of Myself.¹

All classes, genera, species, individuals are vibhutis of the One. But since it is through power in his becoming that he is apparent to us, he is especially apparent in whatever is of a pre-eminent value or seems to act with a powerful and pre-eminent force. And therefore in each kind of being we can see him most in those in whom the power of nature of that kind reaches its highest, its leading, its most effectively self-revealing manifestation. These are in a special sense Vibhutis. Yet the highest power and manifestation is only a very partial revelation of the Infinite; even the whole universe is informed by only one degree of his greatness, illumined by one ray of his splendour, glorious with a faint hint of his delight and beauty. This is the gist of the enumeration, the heart of its meaning.

ELEVENTH CHAPTER

I. TIME THE DESTROYER

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

1. Arjuna said: This word of the highest spiritual secret of existence, Thou hast spoken out of compassion for me; by this my delusion is dispelled.¹

भवाप्ययौ हि भूतानां श्रुतौ विस्तुरयो मया ।
त्वर्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

2. The birth and passing away of existences have been heard by me in detail from Thee, O Lotus-eyed, and also the imperishable greatness of the divine conscious Soul.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोचम ॥३॥

¹ The illusion which so persistently holds man's sense and mind, the idea that things at all exist in themselves or for themselves apart from God or that anything subject to Nature can be self-moved and self-guided, has passed from Arjuna, — that was the cause of his doubt and bewilderment and refusal of action.

3. So it is, as Thou hast declared Thyself, O Supreme Lord; I desire to see Thy divine form and body, O Purushottama.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानंमव्ययम् ॥४॥

4. If Thou thinkest that it can be seen by me, O Lord, O Master of Yoga, then show me Thy imperishable Self.¹

श्रीभगवान् उवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

5. The Blessed Lord said: Behold, O Partha, my hundreds and thousands of divine forms, various in kind, various in shape and hue.

पश्यादित्यान्वसून्त्रदानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

6.. Behold the Adityas, the Vasus, the Rudras, the two Aswins and also the Maruts; behold many wonders that none has beheld, O Bharata.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यज्ञान्यद् द्रष्टुमिच्छसि ॥७॥

¹ For this greatest all-comprehending vision he is made to ask because it is so, from the Spirit revealed in the universe, that he must receive the command to his part in the world-action.

7. Here, to-day; behold the whole world,
with all that is moving and unmoving, unified in
my body, O Gudakesha, and whatever else thou
willest to see.¹

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

8. What thou hast to see, this thy human
eye cannot grasp; but there is a divine eye (an
inmost seeing) and that eye I now give to thee.
Behold Me in my divine Yôga.²

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थीय परमं रूपमैश्वरम् ॥९॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

¹ This then is the keynote, the central significance. It is the vision of the One in the Many, the Many in the One,—and all are the One. It is this vision that to the eye of the divine Yoga liberates, justifies, explains all that is and was and shall be. Once seen and held, it lays the shining axe of God at the root of all doubts and perplexities and annihilates all denials and oppositions. If the soul can arrive at unity with the Godhead in this vision,—Arjuna has not yet done that, therefore, we find that he has fear when he sees,—all even that is terrible in the world loses its terror.

² The human eye can see only the outward appearances of things or make out of them separate symbol forms, each of them significant of only a few aspects of the eternal Mystery.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याङ्गासहस्रस्य महात्मनः ॥१२॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

9-14. Sanjaya said: Having thus spoken, O King, the Master of the great Yoga, Hari, showed to Partha His supreme Form. It is that of the infinite Godhead whose faces are everywhere and in whom are all the wonders of existence, who multiplies unendingly all the many marvellous revelations of His being, a world-wide Divinity seeing with innumerable eyes, speaking from innumerable mouths, armed for battle with numberless divine uplifted weapons, glorious with divine ornaments of beauty, robed in heavenly raiment of deity, lovely with garlands of divine flowers, fragrant with divine perfumes. Such is the light of this body of God as if a thousand suns had risen at once in heaven. The whole world multitudinously divided and yet unified is visible in the body of the God of gods. Arjuna sees him (God magnificent and beautiful and terrible, the Lord of souls who has manifested in the glory and greatness of his spirit this wild and monstrous and orderly and wonderful and sweet and terrible world) and overcome with marvel and joy and fear he

bows down and adores with words of awe and with clasped hands the tremendous vision.

अर्जुन उवाच
पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषीश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

15. Arjuna said : I see all the gods in Thy body, O God, and different companies of beings, Brahma the creating Lord seated in the Lotus, and the Rishis and the race of the divine Serpents.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

16. I see numberless arms and bellies and eyes and faces, I see Thy infinite forms on every side, but I see not Thy end nor Thy middle nor Thy beginning, O Lord of the universe, O Form universal.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीसिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
हीसानलार्कद्युतिमप्रमेयम् ॥१७॥

17. I see Thee crowned and with Thy mace and Thy discus, hard to discern because Thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright Immeasurable.

त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोपा
 सनातनस्त्वं पुरुषो मतो मे ॥१८॥

18. Thou art the supreme Immutable whom we have to know, Thou art the high foundation and abode of the universe, Thou art the imperishable guardian of the eternal laws, Thou art the sempiternal soul of existence.

अनादिमध्यान्तमनन्तवीर्य-
 मनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशववत्रं
 स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

19. I behold Thee without end or middle or beginning, of infinite force, of numberless arms, Thy eyes are suns and moons, Thou hast a face of blazing fire and Thou art ever burning up the whole universe with the flame of Thy energy.¹

¹ In the greatness of this vision there is too the terrific image of the Destroyer. This immeasurable without end or middle or beginning is he in whom all things begin and exist and end. This Godhead embraces the worlds with his numberless arms and destroys with his million hands.

द्यावापृथिव्योरिदमन्तरं हि
 व्यासं त्वयैकेन दिशश्च सर्वाः ।
 द्वष्टुद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

20. The whole space between earth and heaven is occupied by Thee alone ; when is seen this Thy fierce and astounding form, the three worlds are all in pain and suffer, O Thou mighty Spirit.

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्ग्रीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसङ्घसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

21. The companies of the gods enter Thee, afraid, adoring ; the Rishis and the Siddhas crying "May there be peace and weal" praise Thee with many praises.

रुद्रादित्या वसवो ये च साध्याः
 विश्वेऽश्विनौ मस्तश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसङ्घसङ्घाः
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

22. The Rudras, Adityas, Vasus, Sadhyas, Vishvas, the two Aswins and the Maruts and the Ushmapas, the Gandharvas, Yakshas, Asuras, Siddhas, all have their eyes fixed on Thee in amazement.

रूपं महत्ते वहुवक्त्रनेत्रं
 महावाहो वहुवाहूरुपादम् ।
 वहूदरं वहुदंष्ट्राकरालं
 दृष्टा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

23. Seeing Thy great form of many mouths and eyes, O Mighty-armed, of many arms, thighs and feet and bellies, terrible with many teeth, the world and its nations are shaken and in anguish, as also am I.

नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्टा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥२४॥

24. I see Thee, touching heaven, blazing, of many hues, with opened mouths and enormous burning eyes; troubled and in pain is the soul within me and I find no peace or gladness.

दंष्ट्राकरालानि च ते मुखानि
 दृष्टैव कालानलसञ्जिभानि ।
 दिशो न जाने न लमे च शर्म
 प्रसीद देवेश जगञ्जिवास ॥२५॥

25. As I look upon Thy mouths terrible with many tusks of destruction, Thy faces like the fires of Death and Time, I lose sense of the directions and find no peace. Turn Thy heart to grace, O God of gods! refuge of all the worlds!

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्मदीयैरपि योधसुख्यैः ॥२६॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 संदृश्यन्ते चूर्णितैरुचमाङ्गैः ॥२७॥

26-27. The sons of Dhritarashtra, all with the multitude of kings and heroes, Bhishma and Drona and Karna along with the foremost warriors on our side too, are hastening into Thy tusked and terrible jaws and some are seen with crushed and bleeding heads caught between Thy teeth of power.

यथा नदीनां बहवोऽस्तुवेगाः
 समुद्रमेवाभिसुखा द्रवन्ति ।
 तथा तवामी नरलोकवीरा
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

28. As is the speed of many rushing waters racing towards the ocean, so all these heroes of the world of men are entering into Thy many mouths of flame.

यथा प्रदीपं ज्वलनं पतञ्जाः
 विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विश्वन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

29. As a swarm of moths with ever-increasing speed fall to their destruction into a fire that someone has kindled, so now the nations with ever-increasing speed are entering into the jaws of doom.

लेलिद्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वर्लङ्घः ।

तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

30. Thou lickest the regions all around with Thy tongues and Thou art swallowing up all the nations in Thy mouths of burning; all the world is filled with the blaze of Thy energies; fierce and terrible are Thy lustres and they burn us, O Vishnu.

आख्याहि मे को भवानुग्रहणे
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥ ८५

31. Declare to me who Thou art that wear-est this form of fierceness. Salutation to Thee, O Thou great Godhead, turn Thy heart to grace. I would know who Thou art who wast from the beginning, for I know not the will of Thy workings.¹

¹ This last cry of Arjuna indicates the double intention in the vision. This is the figure of the supreme and universal Being, this is he who for ever creates, he

श्रीभगवान् उवाच ।

कालोऽस्मि लोकक्षयकृत्पवृद्धः ।

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

32. The Blessed Lord said: I am the Time-Spirit, destroyer of the world, arisen huge-statured for the destruction of the nations. Even without thee all of these warriors shall be not, who are ranked in the opposing armies.¹

who keeps the world always in existence, but who is always too destroying in order that he may new-create. And it is this last aspect of him which he puts forward at the moment. It is an aspect from which the mind in men willingly turns away and ostrich-like hides its head so that perchance, not seeing, it may not be seen by the Terrible. We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it. The torment of the couch of pain and evil on which we are racked is his touch as much as happiness and sweetness and pleasure. The discords of the worlds are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony, the summits and thrilled vastnesses of his transcendent and his cosmic Ananda.

¹ The Godhead does not mean either that he is the Time-Spirit alone or that the whole essence of the Time-Spirit is destruction. But it is this which is the present will of his workings, *pravritti*. The Gita also speaks of the Godhead as the lover and friend of all creatures.

तस्मात्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्मुड्धक्षव राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

33. Therefore arise, get thee glory, conquer thy enemies and enjoy an opulent kingdom. By Me and none other already even are they slain, do thou become the occasion only, O Savyasachin.¹

द्रोणं च भीष्मं च जयद्रूथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतासि रणे सप्तान् ॥३४॥

34. Slay, by me who are slain, Drona, Bhishma, Jayadratha, Karna and other heroic

¹ I have a foreseeing purpose, says the Godhead in effect, which fulfils itself infallibly and no participation or abstention of any human being can prevent, alter or modify it; all is done by Me already in my eternal eye of will before it can at all be done by man upon earth. I as Time have to destroy the old structures and to build up a new, mighty and splendid kingdom. Thou as a human instrument of the divine Power and Wisdom hast, in this struggle which thou canst not prevent, to battle for the right and slay and conquer its opponents. Thou too, the human soul in Nature, hast to enjoy in Nature the fruit given by Me, the empire of right and justice. Let this be sufficient for thee,—to be one with God in thy soul, to receive his command, to do his will, to see calmly a supreme purpose fulfilled in the world.

fighters; be not pained and troubled. Fight, thou shalt conquer the adversary in the battle.¹

II. THE DOUBLE ASPECT

सङ्गय उवाच

एतच्छुत्वा वचनं केशवस्य

कृताङ्गलिवेषमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्ददं भीतभीतः प्रणम्य ॥३५॥

35. Sanjaya said: Having heard these words of Keshava, Kiriti (Arjuna), with clasped hands and trembling, saluted again and spoke to Krishna in a faltering voice very much terrified and bowing down.

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्ट्यत्यनुरज्यते च ।

¹ The fruit of the great and terrible work is promised and prophesied, not as a fruit hungered for by the individual,—for to that there is to be no attachment,—but as the result of the divine will, the glory and success of the thing to be done accomplished, the glory given by the Divine to himself in his Vibhuti. Thus is the final and compelling command to action given to the protagonist of the world-battle.

रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

36. Arjuna said: Rightly and in good place, O Krishna, does the world rejoice and take pleasure in Thy name, the Rakshasas are fleeing from Thee in terror to all the quarters and the companies of the Siddhas bow down before Thee in adoration.¹

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्त्वरं यत् ॥३७॥

37. How should they not do Thee homage, O great Spirit ? For Thou art the original Creator and Doer of works and greater even than creative Brahma. O Thou Infinite, O Thou Lord of the gods, O Thou abode of the universe, Thou art the Immutable and Thou art what is and is not, and Thou art that which is the Supreme.

^{1/2} It is the profound sense of that which makes us see in the dark face of Kali the face of the Mother and to perceive even in the midst of destruction the protecting arms of the Friend of creatures, in the midst of evil the presence of a pure unalterable Benignity and in the midst of death the Master of Immortality. Nothing has real need to fear except that which is to be destroyed, the evil, the ignorance, the veilers in Night, the Rakshasa powers. All the movement and action of Rudra the Terrible is towards perfection and divine height and completeness.

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्वे ।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वे समाश्रोषि ततोऽसि सर्वः ॥४०॥

40. Salutation to Thee a thousand times over and again and yet again salutation, in front and behind and from every side, for Thou art each and all that is. Infinite in might and immeasurable in strength of action Thou pervadest all and art every one.¹

सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वापि ॥४१॥
 यच्चावहासार्थमसत्कृतोऽसि
 विहारशश्यासनभोजनेषु ।
 एकोऽथवाप्यच्युतं तत्समक्षं
 तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

41-42. For whatsoever I have spoken to Thee in rash vehemence, thinking of Thee only as

¹ Again it is repeated that he is the All, he is each and every one, *Sarvah*. On this truth there is a great insistence, and from that insistence the thought naturally turns to the presence of this one great Godhead in man.

the infinite, the original which none but thou amongst men has yet seen. I have shown it by my self-Yoga.¹

न वेदयज्ञाध्ययनैर्न दानै-
 न च क्रियाभिर्न तपोभिरुग्मैः ।
 एवंरूपः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

48. Neither by the study of Vedas and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of mine can be seen by any other than thyself, O foremost of Kurus.

मा ते व्यथा मा च विमूढभावः
 दृष्टा रूपं घोरमोहम्बमेदम् ।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥४९॥

49. Thou shouldst envisage this tremendous vision without pain, without confusion of mind, without any sinking of the members. Cast away fear and let thy heart rejoice, behold again this other form of mine.

¹ For it is an image of my very Self and Spirit, it is the very Supreme self-figured in cosmic existence and the soul in perfect Yoga with Me sees it without any trembling of the nervous parts or any bewilderment and confusion of the mind, because he despises not only what is terrible and overwhelming in its appearance, but also its high and reassuring significance.

52-54. The Blessed Lord said: The greater Form that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by Veda of austerities or gifts or sacrifice, it can be seen, known, entered into only by that bhakti which regards, adores and loves Me alone in all things.¹

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ।

55. Be a doer of my works, accept Me as the supreme being and object, become my bhakta,

¹ Men can know by other means this or that exclusive aspect of the one existence, its individual, cosmic or world-excluding figures, but not this greatest reconciling Oneness of all the aspects of the Divinity in which at one and the same time and in one and the same vision all is manifested, all is exceeded and all is consummated. This vision can be reached only by the absolute adoration, the love, the intimate unity that crowns at their summit the fullness of works and knowledge. There is a supreme consciousness through which it is possible to enter into the glory of the transcendent and contain in him the immutable Self and all mutable Becoming,—it is possible to be one with all, yet above all, to exceed world and yet embrace the whole nature at once of the cosmic and the supracosmic Godhead. This is difficult indeed for limited man imprisoned in his mind and body; but the Godhead shows the way in the next sloka.

TWELFTH CHAPTER

THE WAY AND THE BHAKTA

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

i. Arjuna said: Those devotees who thus by a constant union seek after Thee, and those who seek after the unmanifest Immutable, which of these have the greater knowledge of Yoga ?¹

श्रीभगवान् उवाच

मर्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

¹ Arjuna has been enjoined first to sink his separate personality in the calm impersonality of the one- eternal and immutable Self, a teaching which agreed with the current Vedantic view. But now he is asked to unite himself in all his being with the Godhead (referred to by the word *tvam*) manifest in the universe, seated as the Lord of works in the world and in our hearts by his mighty world-Yoga. But what then of this Immutable who never manifests (*aksharam avyaktam*), never puts on any form, stands back and apart from all action, enters into no relation with the universe or with anything in it, is eternally silent and one and impersonal and immobile? To this question Krishna replies with an emphatic decisiveness.

2. The Blessed Lord said : Those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.¹

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥
 संनियम्येन्द्रियप्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

3-4. But those who seek after the indefinable unmanifest Immutable omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.²

¹ The supreme faith is that which sees God in all and to its eye the manifestation and the non-manifestation are one Godhead. He is Purushottama, Parameshvara and Paramatman and in all these equal aspects the same single and eternal Godhead. It is an awakening to this integral reconciling knowledge that is the wide gate to the utter release of the soul and an unimaginable perfection of the nature.

² For they are not mistaken in their aim, but they follow a more difficult and a less complete and perfect path. The Immutable offers no hold to the mind ; it can only be gained by a motionless spiritual impersonality and silence and those who follow after it alone have to restrain altogether and even draw in completely the action of the mind and senses.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥५॥

5. The difficulty of those who devote themselves to the search of the unmanifest Brahman is greater; it is a thing to which embodied souls can only arrive by a constant mortification, a suffering of all the repressed members, a stern difficulty and anguish of the nature.¹

ये तु सर्वाणि कर्माणि मयिं संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

तेषामहं समुद्भृता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थं मद्यावेशितचेतसाम् ॥७॥

6-7. But those who giving up all their actions to Me, and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O Partha, speedily I deliver them out of the sea of death-bound existence.²

¹ The living way of the Gita, on the contrary, finds out the most intense upward trend of all our being and by turning it Godwards uses knowledge, will, feeling and the instinct for perfection as so many puissant wings of a mounting liberation.

² The other method of a difficult relationless stillness tries to get away from all action even though that is impossible to embodied creatures. Here the actions are all given up to the supreme Master of action and he as the supreme Will meets the will of sacrifice, takes from it its burden and assumes himself the charge of the works of the divine Nature in us. And when

मध्येव मनः आधत्स्व मयि तुद्धि निवेशय ।

निवसिष्यसि मध्येव अत ऊर्ध्वं न संशयः ॥८॥

8. On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in Me above this mortal existence.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥९॥

9. And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya.¹

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

too in the high passion of love the devotee of the Lover and Friend of man and of all creatures casts upon him all his heart of consciousness and yearning of delight, then swiftly the Supreme comes to him as the saviour and exalts him by a happy embrace of his mind and heart and body out of the waves of the sea of death in this mortal nature into the secure bosom of the Eternal. This then is the swiftest, largest and greatest way.

No doubt, on this way too there are difficulties; for there is the lower nature with its fierce or dull downward gravitation which resists and battles against the motion of ascent and clogs the wings of the exaltation and the upward rapture. But still by the practice of union and by constant repetition of the experience, the divine consciousness grows upon the being and takes permanent possession of the nature.

10. If thou art unable even to seek by practice, then be it thy supreme aim to do my work; doing all actions for my sake, thou shalt attain perfection.¹

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।
सर्वेकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

11. But if even this constant remembering of Me and lifting up of your works to Me is felt beyond your power, then renounce all fruit of action with the self controlled.²

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्वचानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

12. Better indeed is knowledge than practice; than knowledge, meditation is better; than medi-

¹ Do all actions for the sake of the Lord of the action, so that every outward-going movement of the mind shall be associated with the inner spiritual truth of the being and called back even in the very movement to the eternal reality and connected with its source. Then the presence of the Purushottama will grow upon the natural man, till he is filled with it and becomes a Godhead and a spirit.

² Control the lower self in the act and do works without desire of the fruit. All fruit has to be renounced, to be given up to the Power that directs the work, and yet the work has to be done that is imposed by It on the nature. For by this means the obstacle steadily diminishes and easily disappears, the mind is left free to remember the Lord and fix itself in the liberty of the divine consciousness.

tation, renunciation of the fruit of action ; on renunciation follows peace.¹

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१३॥
 संतुष्टः सततं योगी यतात्मा वृद्धनिश्चयः ।
 मर्याप्तिमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

13-14. He who has no egoism, no I-ness and my-ness, who has friendship and pity for all beings and hate for no living thing, who has a tranquil equality to pleasure and pain, and is patient and forgiving, he who has a desireless content, the steadfast control of self and the firm unshakable will and resolution of the Yogin and a love and devotion which gives up the whole mind and reason to Me, he is dear to Me.²

¹ Abhyasa, practice of a method, repetition of an effort and experience is a great and powerful thing ; but better than this is knowledge, the successful and luminous turning of the thought to the Truth behind things. This thought knowledge too is excelled by a silent complete concentration on the Truth so that the consciousness shall eventually live in it and be always one with it. But more powerful still is the giving up of the fruit of one's works, because that immediately destroys all causes of disturbance and brings and preserves automatically an inner calm and peace, and calm and peace are the foundation on which all else becomes perfect and secure in possession by the tranquil spirit.

² The Gita in a number of verses describes the divine nature to be attained by the bhakta who has followed this way and rings the changes on its first insistent demand, on equality, on desirelessness, on freedom of spirit.

यस्मान्नोद्दिजते लोको लोकान्नोद्दिजते च यः ।

हर्षमर्षभयोद्भैर्गैर्मुक्तो यः स च मे प्रियः ॥१५॥

15. He by whom the world is not afflicted or troubled, who also is not afflicted or troubled by the world, who is freed from the troubled agitated lower nature and from its waves of joy and fear and anxiety and resentment, he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

16. He who desires nothing, is pure, skilful in all actions, indifferent to whatever comes, not pained or afflicted by any result or happening, who has given up all initiative of action, he, my devotee, is dear to Me.¹

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

17. He who neither desires the pleasant and rejoices at its touch nor abhors the unpleasant and sorrows at its touch, who has abolished the distinction between fortunate and unfortunate

¹ He has flung away from him all egoistic, personal and mental initiative whether of the inner or the outer act, one who lets the divine will and divine knowledge flow through him undeflected by his own resolves, preferences and desires, and yet for that very reason is swift and skilful in all action of his nature, because this flawless unity with the supreme will, this pure instrumentation is the condition of the greatest skill in works.

happenings (because his devotion receives all things equally as good from the hands of his eternal Lover and Master), he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः । । ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

तुल्यनिन्दास्तुतिर्मानी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्मक्तिमान्मे प्रियो नरः ॥१९॥

18-19. Equal to friend and enemy, equal to honour and insult, pleasure and pain, praise and blame, grief and happiness, heat and cold (to all that troubles with opposite affections the normal nature), silent, content and well-satisfied with anything and everything, not attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest Self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.'

¹ Equality, desirelessness and freedom from the lower egoistic nature and its claims are always the one perfect foundation demanded by the Gita for the great liberation. There is to the end an emphatic repetition of its first fundamental teaching and original desideratum, the calm soul of knowledge that sees the one Self in all things, the tranquil ego-less equality that results from this knowledge, the desireless action offered in that equality to the Master of works, the surrender of the whole mental nature of man into the hands of the mightier indwelling spirit. And the crown of this equality is love founded on knowledge, fulfilled in instrumental action, extended to all things and beings, a vast absorbing and all-containing love for the divine Self who is Creator and Master of the universe.

ये तु धर्म्यमृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाना मत्परमा भक्तस्तेऽतीव मे प्रियाः ॥२८॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ।

20. But exceedingly dear to Me are those devotees who make Me (the Purushottama) their supreme aim and follow out with a perfect truth and exactitude the immortalising Dharma enunciated in this teaching.

¹ In the lower ignorant consciousness of mind, life and body there are many dharmas, many rules and standards and laws because there are many varying determinations and types of the mental, vital and physical nature. The immortal Dharma is one; it is that of the highest spiritual divine consciousness and its powers, *para prakritih*. To rise out of our lower personal egoism, to enter into the impersonal end equal calm of the immutable eternal all-pervading Akshara Purusha, to aspire from that calm by a perfect self-surrender of all one's nature and existence to that which is other and higher than the Akshara, is the first necessity of this Yoga. In the strength of that aspiration one can rise to the immortal Dharma. The rest of the Gita is written to throw a fuller light on this immortal Dharma.

THIRTEENTH CHAPTER

THE FIELD AND ITS KNOWER

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१॥

1. Arjuna said: Prakriti and Purusha, the Field and the Knower of the Field, Knowledge and the object of Knowledge, these I fain would learn, O Keshava.¹

श्रीभगवान् उवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञं इति तद्विदः ॥२॥

2. The Blessed Lord said: This body, O son of Kunti, is called the Field; that which takes cognizance of the Field is called the Knower of the Field by the sages.²

¹ The Gita in its last six chapters, in order to found on a clear and complete knowledge the way of the soul's rising out of the lower into the divine nature, restates in another form the enlightenment the Teacher has already imparted to Arjuna.

² It is evident from the definitions that succeed that it is not the physical body alone which is the Field (*kshetra*) but all too that the body supports, the working of nature, the mentality, the natural action of the objectivity and subjectivity of our being. This wider

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मस ॥३॥

3. Understand Me as the Knower of the Field in all Fields, O Bharata ; it is the knowledge at once of the Field and its Knower which is the real illumination and only wisdom.

तत्क्षेत्रं यच्च याहकृ च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥४॥

4. What that Field is and what are its character, nature, source, deformations, and what He is and what His powers, hear that now briefly from Me.'

ऋषिभिर्वहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्विर्विनिश्चितैः ॥५॥

5. It has been sung by the Rishis in manifold ways in various inspired verses; and also by the Brahma Sutras which give us the rational and philosophic analysis.

body too is only the individual field ; there is a higher, a universal, a world-body, a world-field of the same Knower. For in each embodied creature there is this one Knower.

' From the description which follows it becomes evident that it is the whole working of the lower Prakriti that is meant by the *kshetra*. That totality is the field of action of the embodied spirit here within us, the field of which it takes cognizance.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥६॥

6. The indiscriminate, unmanifest Energy; the five elemental states of matter; the ten senses and the one (mind), intelligence and ego; the five objects of the senses. (This is the constitution of the kshetra.)

इच्छा द्वेषः सुखं दुःखं सङ्खातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥

7. Liking and disliking, pleasure and pain (*these are the principal deformations of the kshetra*); consciousness, collocation, persistence; these, briefly described, constitute the Field and its deformations.¹

अमानित्वमदभित्वमहिसा क्षान्तिराज्वम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥

¹ All these things taken together constitute the fundamental character of our first transactions with the world of Nature, but it is evidently not the whole description of our being; it is our actuality but not the limit of our possibilities. There is something beyond to be known, *jneyam*, and it is when the knower of the field turns from the field itself to learn of himself within it and of all that is behind its appearances that real knowledge begins, *jnanam*.—the true knowledge of the field no less than of the knower. For both soul and nature are the Brahman, but the true truth of the world of Nature can only be discovered by the liberated sage who possesses also the truth of the Spirit. One Brahman, one reality in Self and Nature, is the object of all knowledge.

8. A total absence of worldly pride and arrogance, harmlessness, a candid soul, a tolerant, long-suffering and benevolent heart, purity of mind and body, tranquil firmness and steadfastness, self-control and a masterful government of the lower nature and the heart's worship given to the Teacher.¹

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥९॥५
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥

9-10. A firm removal of the natural being's attraction to the objects of the senses, a radical freedom from egoism, absence of clinging to the attachment and absorption of family and home, a keen perception of the defective nature of the ordinary life of physical man with its aimless and painful subjection to birth and death and disease and age, a constant equalness to all pleasant or unpleasant happenings.²

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥

¹ The Gita tells us what is the spiritual knowledge or rather it tells us what are the conditions of knowledge, the marks, the signs of the man whose soul is turned towards the inner wisdom. First, there comes a certain moral condition, a sattwic government of the natural being.

² Then here is a nobler and freer attitude of perfect detachment and equality.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥

11-12. A meditative mind turned towards solitude and away from the vain noise of crowds and the assemblies of men, a philosophic perception of the true sense and large principles of existence, a tranquil continuity of inner spiritual knowledge and light, the Yoga of an unswerving devotion, love of God, the heart's deep and constant adoration of the universal and eternal Presence; that is declared to be the knowledge; all against it is ignorance.¹

ज्ञेयं यत्तप्तवक्ष्यामि यज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्त्वासदुच्यते ॥१३॥

13. I will declare the one object to which the mind of spiritual knowledge must be turned, by fixity in which the soul clouded here recovers and enjoys its nature and original consciousness of immortality,—the eternal supreme Brahman called neither Sat (existence) nor Asat (non-existence).²

✓ Finally, there is a strong turn within towards the things that really matter.

² The soul, when it allows itself to be tyrannised over by the appearances of Nature, misses itself and goes whirling about in the cycle of the births and deaths of its bodies. There, passionately following without end the mutations of personality and its interests, it cannot draw back to the possession of its impersonal and unborn self-existence. To be able to do that is to find oneself and get back to one's true being, that which assumes these births, but does not perish with

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१४॥

14. His hands and feet are on every side of us, his heads and eyes and faces are those innumerable visages which we see wherever we turn, his ear is everywhere, he immeasurably fills and surrounds all this world with himself, he is the universal Being in whose embrace we live.¹

सर्वेन्द्रियगुणभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥१५॥

15. All the senses and their qualities reflect him but he is without any senses; he is unattached,

the perishing of its forms. To enjoy the eternity to which birth and life are only outward circumstances, is the soul's true immortality and transcendence.

¹ That Eternal or that Eternity is the Brahman. Brahman is That which is transcendent and That which is universal; it is the free spirit who supports in front the play of soul with nature and assures behind their imperishable oneness; it is at once the mutable and the immutable, the All that is the One. In his highest supracosmic status Brahman is a transcendent Eternity without origin or change far above the phenomenal oppositions of existence and non-existence, persistence and transience between which the outward world moves. But once seen in the substance and light of this eternity, the world also becomes other than what it seems to the mind and senses; for then we see the universe no longer as a whirl of mind and life and matter or a mass of the determinations of energy and substance, but as no other than this eternal Brahman.

yet all-supporting; he is enjoyer of the gunas, though not limited by them.¹

वहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वाच्चदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१६॥

16. That which is in us is he and all that we experience outside ourselves is he. The inward and the outward, the far and the near, the moving and the unmoving, all this he is at once. He is the subtlety of the subtle which is beyond our knowledge.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तुं च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१७॥

17. He is indivisible and the One, but seems to divide himself in forms and creatures and appears as all the separate existences. All things are eternally born from him, upborne in his eternity, taken eternally back into his oneness.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगग्यं हृदि सर्वस्य विष्टितम् ॥१८॥

18. He is the light of all lights and luminous beyond all the darkness of our ignorance. He is knowledge and the object of knowledge. He is seated in the hearts of all.²

¹ All relations of Soul and Nature are circumstances in the eternity of Brahman.

² It is he who is the secret knower of the field, *kshetrajna*, and presides as the Lord in the heart of things over this province and over all these kingdoms of his manifested becoming and action.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समाप्तः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९॥

19. Thus the Field, Knowledge and the Object of Knowledge, have been briefly told. My devotee, thus knowing, attains to my *bhava* (the divine being and divine nature).¹

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥२०॥

20. Know thou that Purusha (the Soul) and Prakriti (Nature) are both without origin and eternal; but the modes of Nature and the lower forms she assumes to our conscious experience have an origin in Prakriti (in the transactions of these two entities).²

‘कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२१॥

¹ When man sees this eternal and universal Godhead within himself, when he becomes aware of the soul in all things and discovers the spirit in Nature, when he feels all the universe as a wave mounting in this Eternity and all that is as the one existence, he puts on the light of Godhead and stands free in the midst of the worlds of Nature. A divine knowledge and a perfect turning with adoration to this Divine is the secret of the great spiritual liberation.

² The Soul and Nature are only two aspects of the eternal Brahman. The modes of Nature and their derivative formations constantly change and the Soul and Nature seem to change with them, but in themselves these two powers are eternal and always the same.

21. The chain of cause and effect and the state of being the doer are created by Prakriti; Purusha enjoys pleasure and pain.¹

पुरुषः प्रकृतिस्थो हि भुव्यके प्रकृतिजानुणान् ।
कारणं गुणसङ्कोऽस्य सदसद्योनिजन्मसु ॥२२॥

22. Purusha involved in Prakriti enjoys the qualities born of Prakriti; attachment to the qualities is the cause of his birth in good and evil wombs.²

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२३॥

23. Witness, source of the consent, upholder of the work of Nature, her enjoyer, almighty Lord and supreme Self is the Supreme Soul seated in this body.³

¹ Nature creates and acts, the Soul enjoys her creation and action; but in this inferior form of her action she turns this enjoyment into pain and pleasure.

² This, however, is only the outward experience of the soul mutable in conception by identification with mutable Nature. Seated in this body is her and our Divinity, the supreme Self, Para Purusha.

³ The witness Soul is the immutable Purusha; but this silent all-pervading Self is only one side of the truth of divine Being. He who pervades the world as the one unchanging Self that supports all its mutations, is equally the Godhead in man, the Lord in the heart of every creature, the conscient Creator and Master of all our subjective becoming and all our inward-taking and outward-going objectivised action.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२४॥

24. He who thus knows Purusha and Prakriti with her qualities, howsoever he lives and acts he shall not be born again.¹

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साहृद्येन योगेन कर्मयोगेन चापरे ॥२५॥

25. This Knowledge comes by an inner meditation through which the eternal Self becomes apparent to us in our self-existence. Or it comes by the Yoga of the Sankhyas (the separation of the soul from nature). Or it comes by the Yoga of works.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरस्त्येव मृत्युं श्रुतिपरायणाः ॥२६॥

26. Others, who are ignorant of these paths of Yoga, may hear of the truth from others and

¹ This is the self-knowledge to which we have to accustom our mentality before we can truly know ourselves as an eternal portion of the Eternal. Once this is fixed, no matter how the soul in us may comport itself outwardly in its transactions with Nature, whatever it may seem to do or however it may seem to assume this or that figure of personality and active force and embodied ego, it is in itself free, no longer bound to birth because one through impersonality of self with the inner unborn spirit of existence. That impersonality is our union with the supreme egoless I of all that is in cosmos.

mould the mind into the sense of that to which it listens with faith and concentration. But however arrived at, it carries us beyond death to Immortality.

यावत्सज्जायते किञ्चित्सत्त्वं स्थावरजडमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्पम् ॥२७॥

27. Whatever being, moving or unmoving, is born, know thou, O best of the Bharatas, that it is from the union between the Field and the Knower of the Field.¹

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२८॥ ✓

28. Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who thus sees, he sees.

समं पश्यहि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२९॥

¹ The whole of existence must be regarded as a field of the soul's construction and action in the midst of Nature. All life, all works are a transaction between the soul and Nature.

✓ As we perceive more and more the equal spirit in all things, we pass into that equality of the spirit; as we dwell more and more in this universal being we become ourselves universal beings, as we grow more and more aware of this eternal, we put on our own eternity and are for ever. We identify ourselves with the eternity of the Self and no longer with the limitations and distress of our mental and physical ignorance.

29. Perceiving the equal Lord as the spiritual inhabitant in all forces, in all things and in all beings, he does not injure himself (by casting his being into the hands of desire and passions), and thus he attains to the supreme status.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥३०॥

30. He who sees that all action is verily done by Prakriti, and that the Self is the inactive witness, he sees.

यदा भूतपृथगभावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३१॥

31. When he perceives the diversified existence of beings abiding in the one eternal Being, and spreading forth from it, then he attains to Brahman.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३२॥

32. Because it is without origin and eternal, not limited by the qualities, the imperishable supreme Self, though seated in the body, O Kaunteya, does not act, nor is affected.¹

¹ It does not act even in action, because it supports natural action in a perfect spiritual freedom from its effects, it is the originator indeed of all activities, but in no way changed or affected by the play of its Nature.

यथासर्वं गतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३३॥

33. As the all-pervading ether is not affected by reason of its subtlety, so seated everywhere in the body, the Self is not affected.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥

34. As the one sun illuminates the entire earth, so the Lord of the Field illuminates the entire Field, O Bharata.

क्षेत्रक्षेत्रज्ञयोरेव मन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३५॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ।

35. They who with the eye of knowledge perceive this difference between the Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme.¹

¹ This Brahman, this eternal and spiritual knower of the field of his own natural becoming, this Nature, his perpetual energy, which converts herself into that field, this immortality of the soul in mortal nature,—these things together make the whole reality of our existence. The spirit within, when we turn to it, illuminates the entire field of Nature with his own truth in all the splendour of its rays. In the light of that sun

of knowledge the eye of knowledge opens in us and we live in that truth and no longer in this ignorance. Then we perceive that our limitation to our present mental and physical nature was an error of the darkness, then we are liberated from the law of the lower Prakriti, the law of the mind and body, then we attain to the supreme nature of the spirit. That splendid and lofty change is the last, the divine and infinite becoming, the putting off of mortal nature, the putting on of an immortal existence.

FOURTEENTH CHAPTER

ABOVE THE GUNAS

श्रीभगवान् उवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

1. The Blessed Lord said : I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection.¹

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्वेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

2. Having taken refuge in this knowledge and become of like nature and law of being with Me,

¹ The distinction (drawn in the 13th chapter) between the embodied soul subjected to the action of Nature by its enjoyment of her gunas, qualities or modes and the Supreme Soul who dwells enjoying the gunas, but not subject because it is itself beyond them, is the basis on which the Gita rests its whole idea of the liberated being made one in the conscious law of its existence with the Divine, *sadharmya*. This is the supreme knowledge because it leads to the highest perfection, and brings the soul to likeness with the Divine. This supreme importance assigned to *sadharmya* is a capital point in the teaching of the Gita.

they are not born in the creation, nor troubled by the anguish of the universal dissolution.¹

मम योनिर्महद् ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥३॥

3. My womb is the Mahad Brahman; into that I cast the seed; thence spring all beings, O Bharata.²

¹ Mark that nowhere in Gita is there any indication that dissolution of the individual spiritual being into the unmanifest, indefinable or absolute Brahman is the true meaning or condition of Immortality or the true aim of Yoga. On the contrary, it describes Immortality later on as an indwelling in the Ishwara in his supreme status, *mayi nivasishyasi, param dhamam, and here sadharmya, param siddhim.* The souls that do not arrive at liberation live through the returning aeons; all exist involved or secret in the Brahman during the dissolution of the manifest world and are born in the appearance of a new cycle. To be immortal in the deeper sense (held in the ancient spiritual teaching) is something different from this survival of death and this constant recurrence. Immortality is that supreme status in which the Spirit knows itself to be superior to death and birth, not conditioned by the nature of its manifestation, infinite, imperishable, immutably eternal,—immortal, because never being born it never dies.

² The soul of man could not grow into the likeness of the Divine, if it were not in its secret essence imperishably one with the Divine and part and parcel of his divinity; it could not be or become immortal if it were merely a creature of mental, vital and physical Nature.

सर्वयोनिषु कौन्तेय मूर्त्यः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं वीजप्रदः पिता ॥४॥

4. Whatever forms are produced in whatsoever wombs, O Kaunteya, the Mahad Brahman is their womb, and I am the Father who casts the seed.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निवध्नन्ति महावाहो देहे देहिनमव्ययम् ॥५॥

5. The three gunas born of Prakriti, Sattwa, Rajas and Tamas bind in the body, O great-armed one, the imperishable dweller in the body.¹

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन वधाति ज्ञानसङ्गेन चानघ ॥६॥

6. Of these Sattwa is by the purity of its quality a cause of light and illumination, and by virtue of that purity produces no disease or morbidity or suffering in the nature; it binds by attachment to knowledge and attachment to happiness, O sinless one.²

¹ It is a subordinate act or state of consciousness, it is a self-oblivious identification with the modes of Nature in the limited workings of this lower motivity and with this self-wrapped ego-bounded knot of action of the mind, life and body that gets the soul into the appearance of birth and death and bondage,—for this is patent that it is only an appearance.

² The man of virtue, of knowledge, has his ego of the virtuous man, his ego of knowledge, and it is that

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्धवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

7. Rajas, know thou, has for its essence attraction of liking and longing; it is a child of the attachment of the soul to the desire of objects; O Kaunteya, it binds the embodied spirit by attachment to works.

तमस्त्वज्ञानं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादाल्प्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

8. But Tamas, know thou, born of ignorance, is the deluder of all embodied beings; it binds by negligence, indolence and sleep, O Bharata.

सत्त्वं सुखे सज्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सज्जयत्युत ॥९॥

sattwic ego which he seeks to satisfy; for his own sake he seeks virtue and knowledge. Only when we cease to satisfy the ego, to think and to will from the ego, the limited "I" in us, then is there real freedom. In other words freedom, highest self-mastery begins when above the natural self we see and hold the supreme Self of which the ego is an obstructing veil and a blinding shadow. And that can only be when we see the one Self in us seated above Nature and make our individual being one with it in being and consciousness and in its individual nature of action only an instrument of a supreme Will, the one Will that is really free. For that we must rise high above the three gunas, become *trigunatita*.

9. Sattwa attaches to happiness, rajas to action, O Bharata; tamas covers up the knowledge and attaches to negligence of error and inaction.¹

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

10. Now sattwa leads, having overpowered rajas and tamas, O Bharata; now rajas, having overpowered sattwa and tamas; and now tamas, having overpowered sattwa and rajas.²

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥ ✓

11. When into all the doors in the body there comes a flooding of light, a light of understanding, perception and knowledge, one should understand

¹ The soul by attachment to the enjoyment of the gunas and their results concentrates its consciousness on the lower and outward action of life, mind and body in Nature, imprisons itself in the form of these things and becomes oblivious of its own greater consciousness behind in the spirit, unaware of the free power and scope of the liberating Purusha. Evidently, in order to be liberated and perfect we must get back from these things, away from the gunas and above them, and return to the power of that free spiritual consciousness above Nature.

² These three qualities of Nature are evidently present and active in all human beings; only by a general and ordinary predominance of one or other of the qualities can a man be said to be either sattwic or rajasic or tamasic in his nature.

that there has been a great increase and uprising of the sattwic guna in the nature.¹

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

12. Greed, seeking impulsions, initiative of actions, unrest, desire—all this mounts in us when rajas increases.²

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

¹ But how does sattwa, the power of knowledge and happiness, become a chain? It so becomes because it is a principle of mental nature, a principle of limited and limiting knowledge and of a happiness which depends upon right following or attainment of this or that object or else on particular states of the mentality, on a light of mind which can be only a more or less clear twilight. Its pleasure can only be a passing intensity or a qualified ease. Other is the infinite spiritual knowledge and the free self-existent delight of our spiritual being.

² Rajas is evidently the kinetic force in the modes of Nature. Its fruit is the lust of action, but also grief, pain, all kinds of suffering; for it has no right possession of its object—desire in fact implies non-possession—and even its pleasure of acquired possession is troubled and unstable because it has not clear knowledge and does not know how to possess nor can it find the secret of accord and right enjoyment. All the ignorant and passionate seeking of life belongs to the rajasic mode of Nature.

13. Nescience, inertia, negligence and delusion—these are born when tamas predominates, O joy of the Kurus.'

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥ ।

14. If sattwa prevails when the embodied goes to dissolution, then he attains to the spotless worlds of the knowers of the highest principles.³

रजसि प्रलयं गत्वा कर्मसङ्ग्रिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥ ।

15. Going to dissolution when rajas prevails, he is born among those attached to action; if dissolved during the increase of tamas, he is born in the wombs of beings involved in nescience.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥ ।

¹ Tamas brings incapacity and negligence of action as well as the incapacity and negligence of error, inattention and misunderstanding or non-understanding. Therefore it is the opposite of sattwa as well as of rajas.

² Our physical death is also a *pralaya*, the soul bearing the body comes to a *pralaya*, to a disintegration of that form of matter with which its ignorance identified its being and which now dissolves into the natural elements. But the soul itself persists and after an interval resumes in a new body formed from those elements its round of births in the cycle, just as after the interval of pause and cessation the universal Being resumes his endless round of the cyclic aeons.

16. It is said the fruit of works rightly done is pure and sattwic; pain is the consequence of rajasic works, ignorance is the result of tamasic action.¹

सत्त्वात्सज्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

17. From sattwa knowledge is born, and greed from rajas; negligence and delusion are of tamas, and also ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८

18. They rise upwards who are in sattwa; those in rajas remain in the middle; those enveloped in ignorance and inertia, the effect of the lowest quality, the tamasas, go downwards.²

¹ Attachment even to the pleasurable things which are the fruits of sattwic action must be entirely abandoned. But, even if one is free from any clinging to the fruit, there may be an attachment to the work itself, either for its own sake, the essential rajasic bond, or owing to a lax subjection to the drive of Nature, the tamasic, or for the sake of the attracting rightness of the thing done, which is the sattwic attaching cause powerful on the virtuous man or the man of knowledge. And here evidently the resource is in that other injunction of the Gita, to give up the action itself to the Lord of works and be only a desireless and equal-minded instrument of his will. (See sloka, 9).

² The ordinary human soul takes a pleasure in the customary disturbances of its nature-life; it is because it has this pleasure and because, having it, it gives a

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

19. When the seer perceives that the modes of Nature are the whole agency and cause of works and knows and turns to That which is supreme above the gunas, he attains to *mad-bhava* (the movement and status of the Divine).

गुणानेतानतीत्य त्रीन्देही देहसमुद्घवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

20. When the soul thus rises above the three gunas born of the embodiment in Nature, he is freed from subjection to birth and death and their concomitants, decay, old age and suffering, and enjoys in the end the Immortality of its self-existence.

sanction to the troubled play of the lower nature that the play continues perpetually; for the Prakriti does nothing except for the pleasure and with the sanction of its lover and enjoyer, the Purusha. Nor is this lower satisfaction in itself a thing evil and unprofitable; it is rather the condition for the upward evolution of our human nature out of the tamasic ignorance and inertia to which its material being is most subject; it is the rajasic stage of the graded ascent of man towards the supreme self-knowledge, power and bliss. But if we rest eternally on this plane, the *madhyama gati* of the Gita, our ascent remains unfinished, the evolution of the soul incomplete. Through the sattwic being and nature to that which is beyond the three gunas lies the way of the soul to its perfection.

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्त्ते ॥२१॥

21. Arjuna said: What are the signs of the man who has risen above the three gunas, O Lord? What his action and how does he surmount the gunas?

श्रीभगवान् उवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

22. The Blessed Lord said: He, O Pandava, who does not abhor or shrink from the operation of enlightenment (the result of rising sattwa) or impulsion to works (the result of rising rajas) or the clouding over of the mental and nervous being (the result of rising tamas), nor longs after them, when they cease;

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

23. He who, established in a position as of one seated high above, is unshaken by the gunas;

¹This question again reveals the pragmatic and practical nature of Arjuna. How can one live and act in the world and yet be above the gunas? The sign, says Krishna, is that equality of which I have so constantly spoken.

who seeing that it is the gunas that are in process of action stands apart immovable;

समदुःखसुखः स्वस्थः समलोष्टश्मकाद्वनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागो गुणातीतः स उच्यते ॥२५॥

24-25. He who regards happiness and suffering alike, gold and mud and stone as of equal value, to whom the pleasant and the unpleasant, praise and blame, honour and insult, the faction of his friends and the faction of his enemies are equal things; who is steadfast in a wise imperturbable and immutable inner calm and quietude; who initiates no action (but leaves all works to be done by the gunas of Nature)—he is said to be above the gunas.¹

मां च योऽल्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

¹ He has seated himself in the conscious light of another principle than the nature of the gunas and that greater consciousness remains steadfast in him, above these powers and unshaken by their motions like the sun above clouds to one who has risen into a higher atmosphere. This is the impersonality of the Brahmic status; for that higher principle, that greater wide high-seated consciousness, *kutastha*, is the immutable Brahman.

² But still there is evidently here a double status, there is a scission of the being between two opposites; a liberated spirit in the immutable Self or Brahman watches the action of an unliberated mutable Nature,—Akshara and Kshara. Is there no greater status, is it the end of Yoga to drop the mutable nature and the

26. He also who loves and strives after Me with an undeviating love and adoration, passes beyond the three gunas and he too is prepared for becoming the Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ।

27. I (the Purushottama) am the foundation of the silent Brahman and of Immortality and imperishable spiritual existence and of the eternal dharma and of an utter bliss of happiness.'

gunas born of the embodiment in Nature and disappear into the impersonality and everlasting peace of the Brahman? There is, it would seem, something else; the Gita refers to it at the close of this chapter, always returning to this one final note.

¹ There is a status then which is greater than the peace of the Akshara as it watches unmoved the strife of the gunas. There is a higher spiritual experience and foundation above the immutability of the Brahman, there is an eternal dharma greater than the rajasic impulsion to works, *pravritti*, there is an absolute delight which is untouched by rajasic suffering and beyond the sattvic happiness, and these things are found and possessed by dwelling in the being and power of the Purushottama. But since it is acquired by bhakti, its status must be that divine delight, Ananda, in which is experienced the union of utter love and possessing oneness, the crown of bhakti. And to rise into that Ananda, into that inexpressible oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising dharma.

FIFTEENTH CHAPTER

THE THREE PURUSHAS

श्रीभगवान् उवाच

अर्धमूलमधःशाखमश्वत्थं प्राहुरब्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

1. The Blessed Lord said: With its original source above (in the Eternal), its branches stretching below, the Ashwattha is said to be eternal and imperishable; the leaves of it are the hymns of the Veda; he who knows it is the Veda-knower.¹

अधश्चोर्ध्वं प्रसूतास्तस्य शाखाः
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२॥

2. The branches of this cosmic tree extend both below and above (below in the material, above in the supraphysical planes), they grow by the gunas of Nature; the sensible objects are its foliage, downward here into the world of men it plunges its roots

¹ Here is a description of cosmic existence in the Vedantic image of the Ashwattha tree.

of attachment and desire with their consequences of an endlessly developing action.'

न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्नं च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरुद्धमूल-
 मसङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥
 ततः पदं तत्परिमार्गितव्यं
 यस्मिन्नाता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

3-4. The real form of it cannot be perceived by us in this material world of man's embodiment, nor its beginning nor its end, nor its foundation;

¹The Vedic rhythms are the leaves and the sensible objects of desire supremely gained by a right doing of sacrifice are the constant budding of the foliage. Man, therefore, so long as he enjoys the play of the gunas and is attached to desire, is held in the coils of Pravritti, in the movements of birth and action, turns about constantly between the earth and the middle planes and the heavens and is unable to get back to his supreme spiritual infinitudes. This was perceived by the sages. To achieve liberation they followed the path of Nivritti or cessation from the original urge to action, and the consummation of this way is the cessation of birth itself and a transcendent status in the highest supracosmic reach of the Eternal. But for this purpose it is necessary to cut these long-fixed roots of desire by the strong sword of detachment.

having cut down this firmly rooted Ashwatta by the strong sword of detachment, one should seek for that highest goal whence, once having reached it, there is no compulsion of return to mortal life; I turn away (says the Vedantic verse) to seek that original Soul alone from whom proceeds the ancient sempiternal urge to action.

निर्मानमोहा जितसङ्कदोषाः

अध्यात्मनित्यं निवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

5. To be free from the bewilderment of this lower Maya, without egoism, the great fault of attachment conquered, all desires stilled, the duality of joy and grief cast away, always to be fixed in a pure spiritual consciousness, these are the steps of the way to that supreme Infinite.

न तद्वासयते सूर्यो न शशाङ्को न पावकः ।

यद्वत्वा न निवर्त्तन्ते तद्वाम परमं मम ॥६॥

6. There we find the timeless being which is not illumined by sun or moon or fire (but is itself the light of the presence of the eternal Purusha); having gone thither they return not; that is the highest eternal status of my Being.¹

¹ But it would seem that this can be attained very well, best even, pre-eminently, directly, by the quiescence of Sannyasa. Its appointed path would seem to be the way of the Akshara, a complete renunciation

ममैवांशो जीवलोके जीवभूतः सनातनः ।
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्पति ॥७॥

7. It is an eternal portion of Me that becomes the Jiva in the world of living creatures and cultivates the subjective powers of Prakriti, mind and the five senses.¹

शरीरं यदवामोति यच्चाप्युत्कामतोश्वरः ।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

of works and life, an ascetic seclusion, an ascetic inaction. Where is the room here, or at least where is the call, the necessity, for the command to action, and what has all this to do with the maintenance of the cosmic existence, *lokasangraha*, the slaughter of Kurukshetra, the ways of the Spirit in Time, the vision of the million-bodied Lord and his high-voiced bidding, 'Arise, slay the foe, enjoy a wealthy kingdom'? And what then is this soul in Nature? This spirit, too, this Kshara, this enjoyer of our mutable existence is the Purushottama; it is he in his eternal multiplicity, that is the Gita's answer.

¹ Each soul, each being in its spiritual reality, is the very Divine, however partial its actual manifestation of him in Nature. And when the soul rises above all ignorant limitation, then it puts on its divine nature of which its humanity is only a temporary veil, a thing of partial and incomplete significance. The individual spirit exists and ever existed beyond in the Eternal, for it is itself everlasting, *sanatana*. It is evidently this idea of the eternal individual which leads the Gita to avoid any expression at all suggestive of a complete dissolution, *laya*, and to speak rather of the highest state of the soul as a dwelling in the Purushottama, *nivasishyasi mayyeva*.

8. When the Lord takes up this body (he brings in with him the mind and the senses) and in his going forth too (casting away the body) he goes taking them as the wind takes the perfumes from a vase.¹

श्रोत्रं चक्षुः स्पर्शनं च रसनं प्राणमेव च ।

अधिष्ठाय मनथायं विषयानुपसेवते ॥९॥

9. The ear, the eye, the touch, the taste and the smell, using these and the mind also, he enjoys the objects of mind and sense as the indwelling and over-dwelling Soul.

उक्तामन्तं स्थितं वापि भुज्ञानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

10. The deluded do not perceive him in his coming in and his going forth or in his staying and enjoying and assumption of quality ; they perceive who have the eye of knowledge.

¹ This eternal individual is not other than or in any way really separate from the Divine Purusha. It is the Lord himself, the Ishwara, who by virtue of the eternal multiplicity of his oneness—is not all existence a rendering of that truth of the Infinite?—exists for ever as the immortal soul within us and has taken up this body and goes forth from the transient framework when it is cast away to disappear into the elements of Nature. But the identity of the Lord and the soul in mutable Nature is hidden from us by outward appearance and lost in the crowding mobile-deceptions of that Nature.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

11. The Yogins who strive, see the Lord in themselves; but though they strive to do so, the ignorant perceive Him not, as they are not formed in the spiritual mould.¹

यदादित्यगतं तेजो जगद्वासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चामौ तत्तेजो विद्धि मामकम् ॥१२॥

12. The light of the sun that illumines all this world, that which is in the moon and in fire, that light know as from Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

13. I have entered into this form of earth (and am the spirit of its material force) and sustain by my might these multitudes. I am the godhead of Soma who by the *rasa* (the sap in the earth-mother) nourishes all plants and trees.

¹ Never can the ignorant have sight of him, even if they strive to do so, until they learn to put away the limitations of the outward consciousness and build in themselves their spiritual being, create for it, as it were, a form in their nature. Man, to know himself, must be *kritatma*, formed and complete in the spiritual mould, enlightened in the spiritual vision. The Yogins see the Divine Being not only in themselves, but in all the cosmos.

consciousness of the Brahmic status) is called the Immutable.¹

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य ब्रिभर्त्यव्यय ईश्वरः ॥१७॥

17. But other than these two is that highest spirit called the supreme Self, who enters the three worlds and upbears them, the imperishable Lord.²

¹ The Divine is manifest in a double soul of his mystery, a twofold power; he supports at once the spirit of mutable things that is all these existences and the immutable spirit that stands above them in his imperishable immobility of eternal silence and calm. And it is by the force of the Divine in them that the mind and heart and will of man are so powerfully drawn in different directions by these two spirits as if by opposing and incompatible attractions, one insistent to annul the other. But the Divine is neither wholly the Kshara, nor wholly the Akshara. If he is capable of being both at once, it is because he is other than they, *anyah*, the Purushottama above all cosmos and yet extended in the world and extended in the Veda, in self-knowledge and in cosmic experience.

² The world for the Gita is real, a creation of the Lord, a power of the Eternal, a manifestation from the Parabrahman, and even this lower nature of the triple Maya is a derivation from the supreme divine Nature. The Gita insists that we can and should, while we live, be conscious in the Self and its silence and yet act with power in the world of Nature. And it gives the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva cha karmani*. Therefore, it is by putting on a likeness of the divine nature in its completeness that the unity of the double experience

यसात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽसि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥ ।

18. Since I am beyond the Mutable and am greater and higher even than the Immutable, in the world and the Veda I am proclaimed as the Purushottama (the supreme Self).

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्वज्ञति मां सर्वभावेन भारत ॥१९॥

19. He who undeluded thus has knowledge of Me as the Purushottama, adores Me (has bhakti for Me) with all knowledge and in every way of his natural being.¹

becomes entirely possible. The Gita finds the principle of that oneness in its supreme vision of the Purushottama.

¹ He sees the entire sense both of the Self and of things; he restores the integral reality of the Divine; he unites the Kshara and the Akshara in the Purushottama. He loves, worships, cleaves to and adores the supreme Self of his and all existence, the one Lord of his and all energies, the close and far-off Eternal in and beyond the world. And he does this too with no single side or portion of himself, exclusive spiritualised mind, blinding light of the heart intense but divorced from largeness, or sole aspiration of the will in works, but in all the perfectly illumined ways of his being and his becoming, his soul and his nature. Divine in the equality of his imperturbable self-existence, one in it with all objects and creatures, he brings that boundless equality, that deep oneness down into his mind and heart and life and body and finds on it in an indivisible integrality the trinity of divine love, divine works and divine knowledge. This is the Gita's way of salvation.

इति गुह्यतमं शास्त्रमिदसुकृतं मयाऽनघ ।
 एतद्वादूध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥२०॥
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ।

20. Thus by Me the most secret Shastra (the supreme teaching and science) has been told, O sinless one. Absolutely to know it is to be perfected in understanding and successful in the supreme sense, O Bharata.

SIXTEENTH CHAPTER

DEVA AND ASURA

(The sattvic quality is a first mediator between the higher and the lower nature. A high increase of sattvic power delivers us largely from the tamasic and the rajasic disqualification; and its own disqualification, once we are not pulled too much downward by rajas and tamas, can be surmounted with a greater ease. To develop sattwa till it becomes full of spiritual light and calm and happiness is the first condition of this preparatory discipline of the nature. That, we shall find, is the whole intention of the remaining chapters of the Gita).

श्रीभगवान् उवाच

अभयं सत्त्वसंशुद्धिर्जनयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥२॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

I-3. The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath,

self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride—these are the wealth of the man born into the Deva nature.¹

दम्भो दर्पोऽभिमानश्च क्रोधः पारुप्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

4. Pride, arrogance, excessive self-esteem, wrath, harshness, ignorance, these, O Partha, are the wealth of the man born into the Asuric nature.

दैवी सम्पद्मोक्षाय निवन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥५॥

5. The Daivic qualities lead towards liberation, the Asuric towards bondage. Grieve not, thou art born in the Deva-nature, O Pandava.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शूण ॥६॥

¹ The general nature of all human beings is the same, it is a mixture of the three gunas; but we actually see that men, at least men above a certain level, fall very largely into two classes, those who have a dominant force of sattwic nature, and those who have a dominant force of rajasic nature. These are the human representatives of the Devas and Danavas or Asuras, the Gods and the Titans.

6. There are two creations of beings in this material world, the Daivic and the Asuric; the Daivic hath been described at length: hear from Me, O Partha, the Asuric.¹

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥ १

7. Asuric men have no true knowledge of the way of action or the way of abstention; truth is not in them, nor clean doing, nor faithful observance.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥८॥ २

8. "The world is without God", they say, "not true, not founded in truth, brought about by a mutual union, with Desire for its sole cause, a world of Chance."

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रमवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥९॥ ३

9. Leaning on that way of seeing life, and by its falsehood ruining their souls and their reason, the Asuric men become the centre or instrument of a fierce, Titanic, violent action, a power of destruction in the world, a fount of injury and evil.

¹ The ancient mind, more open than ours to the truth of things behind the physical veil, saw behind the life of man great cosmic powers or beings representative of certain turns or grades of the universal Shakti, divine, titanic, gigantic, demoniac, and men who strongly represented in themselves these types of nature were themselves considered as Devas, Asuras, Rakshasas, Pisachas.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहादृग्हीत्वाऽसद्ग्राहान्प्रवर्तन्ते शुचिताः ॥१०॥

10. Resorting to insatiable desire, arrogant, full of self-esteem and the drunkenness of their pride, these misguided souls delude themselves, persist in false and obstinate aims and pursue the fixed impure resolution of their longings.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

11. They imagine that desire and enjoyment are all the aim of life and (in their inordinate and insatiable pursuit of it) they are the prey of a devouring, a measurelessly unceasing care and thought and endeavour and anxiety till the moment of their death.

आशापाशशर्तैर्बद्धाः कामकोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥
असौ मया हतः शत्रुहनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥
आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सद्वशो मया ।
यथ्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

12-15. Bound by a hundred bonds, devoured by wrath and lust, unweariedly occupied in amassing unjust gains which may serve their enjoyment and the satisfaction of their craving, always they think, "To-day I have gained this object of desire, to-morrow I shall have that other; to-day I have so much wealth, more I will get to-morrow. I have killed this my enemy, the rest too I will kill. I am a lord and king of men, I am perfect, accomplished, strong, happy, fortunate, a privileged enjoyer of the world; I am wealthy, I am of high birth; who is there like unto me? I will sacrifice, I will give, I will enjoy."

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

16. Thus occupied by many egoistic ideas, deluded, addicted to the gratification of desire (doing works, but doing them wrongly, acting mightily, but for themselves, for desire, for enjoyment, not for God in themselves and God in man), they fall into the unclean hell of their own evil.

आत्मसम्भाविताः स्तव्या धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

17. They sacrifice and give not in the true order, but from a self-regarding ostentation, from vanity and with a stiff and foolish pride.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विष्टन्तोऽभ्यसूयकाः ॥१८॥

18. In the egoism of their strength and power, in the violence of their wrath and arrogance, they hate, despise and belittle the God hidden in themselves and the God in man.

तानहं द्विषतः कूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्तमशुभानासुरीष्वेव योनिषु ॥१९॥

19. These proud haters (of good and of God), evil, cruel, vilest among men in the world, I cast down continually into more and more Asuric births.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

20. Cast into Asuric wombs, deluded birth after birth, they find Me not (as they do not seek Me) and sink down into the lowest status of soul-nature.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

21. Threefold are the doors of Hell, destructive of the soul—desire, wrath and greed: therefore let man renounce these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

22. A man liberated from these doors of darkness, O son of Kunti, follows his own higher good and arrives at the highest soul-status.

यः शास्त्रविधिमुत्सूज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

23. He who, having cast aside the rules of the Shastra, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest soul-status.¹

तस्माच्छालं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ।

¹ All souls are eternal portions of the Divine, the Asura as well as the Deva, all can come to salvation : even the greatest sinner can turn to the Divine. But the evolution of the soul in Nature is an adventure of which Swabhava and the Karma governed by the Swabhava are ever the chief powers ; and if an excess in the manifestation of the Swabhava, the self-becoming of the soul, a disorder in its play turns the law of being to the perverse side, if the rajasic qualities are given the upper hand, cultured to the diminution of sattwa, then the trend of Karma and its results necessarily culminate not in the sattwic height which is capable of the movement of liberation, but in the highest exaggeration of the perversities of the lower nature. The man, if he does not stop short and abandon his way of error, has eventually the Asura full born in him, and once he has taken that enormous turn away from the Light and Truth, he can no more reverse the fatal speed of his course because of the very immensity of the misused divine power in him, until he has plumbed the depths to which it falls, found bottom and seen where the way

24. Therefore let the Shastra be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the rules of the Shastra, thou oughtest to work in this world.¹

has led him, the power exhausted and misspent, himself down in the lowest state of the soul nature, which is Hell. Only when he understands and turns to the Light, does that other truth of the Gita come in, that even the greatest sinner, the most impure and violent evil-doer is saved the moment he turns to adore and follow after the Godhead within him. Then, simply by that turn, he gets very soon into the sattwic way which leads to perfection and freedom.

¹ Shastra does not mean a mass of customs, some good, some bad, unintelligently followed by the customary routine mind of the tamasic man. Shastra is the knowledge and teaching laid down by intuition, experience and wisdom, the science and art and ethic of life, the best standards available to the race. The half-awakened man who leaves the observance of its rule to follow the guidance of his instincts and desires, can get pleasure but not happiness, for the inner happiness can only come by right living. He cannot move to perfection, cannot acquire the highest spiritual status. The law of instinct and desire seems to come first in the animal world; but the manhood of man grows by the pursuit of truth and religion and knowledge and a right life. The Shastra, the recognised Right that he has set up to govern his lower members by his reason and intelligent will, must therefore first be observed and made the authority for conduct and works and for what should or should not be done, till the instinctive desire nature is schooled and abated and put down by the habit of self-control and man is ready first for a freer intelligent self-guidance and then for the highest supreme law and supreme liberty of the spiritual nature. All

Shashtra is built on a number of preparatory conditions (dharma); it is a means, not an end. The supreme end is the freedom of the spirit when abandoning all dharmas the soul turns to God for its sole law of action, acts straight from the divine will and lives in the freedom of the divine nature, not in the Law, but in the Spirit. This is the development of the teaching which is prepared by the next question of Arjuna.

SEVENTEENTH CHAPTER

THE GUNAS, FAITH AND WORKS

(The individual frequently enough, the community at any moment of its life, is seen to turn away from the Shastra, becomes impatient of it, loses that form of its will and faith and goes in search of another law which it is now more disposed to accept as the right rule of living and regard as a more vital or higher truth of existence. What then shall be the secure base of an action which departs both from the guidance of desire and from the normal law? For the rule of desire has an authority of its own, no longer safe or satisfactory to us as it is to the animal or as it might have been to a primitive humanity, but still, so far as it goes, founded on a very living part of our nature and fortified by its strong indications; and the law, the Shastra, has behind it all the authority of long-established rule and a secure past experience. But this new movement is of the nature of a powerful adventure into the unknown or partly known, and what then is the clue to be followed? The answer is that the clue and support is to be found in man's *shraddha*, his faith, his will to believe, to live what he sees or thinks to be the truth of himself and of existence.)

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

1. Arjuna said: When men sacrifice to God or the gods with faith, but abandon the rule of the Shastra, what is that concentrated will of devotion in them, *nishtha*, which gives them this faith and moves them to this kind of action, O Krishna? Is it sattwa, rajas or tamas?

श्रीभगवान् उवाच

त्रिविधा भवेति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

2. The Blessed Lord said : The faith in embodied beings is of a triple kind like all things in Nature and varies according to the dominating quality of their nature, sattwa, rajas or tamas. Hear thou of these.¹

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

3. The faith of each man takes the shape given to it by his stuff of being, O Bharata. This Purusha, this soul in man, is, as it were, made of shraddha, a faith, a will to be, a belief in itself and existence,

¹ If a man is tamasic, obscure, clouded, if he has an ignorant faith and inapt will, he will reach nothing true and will fall away to his lower nature. If he is lured by false rajasic lights, he can be carried away by self-will into bypaths that may lead to morass or precipice. In either case his only chance of salvation lies in a return of sattwa upon him to impose a new enlightened order and rule upon his members which will liberate him from the violent error of his self-will or the dull error of his clouded ignorance.

and whatever is that will, faith or constituting belief in him, he is that and that is he.¹

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

4. Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces; the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.²

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥५॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

¹² A man is what he is today by some past will of his nature sustained and continued by a present will to know, to believe and to be in his intelligence and vital force, and whatever new turn is taken by this will and faith active in his very substance, that he will tend to become in the future. We create our own truth of existence in our own action of mind and life, which is another way of saying that we create our own selves, are our own makers. But very obviously this is only one aspect of the truth.

The tamasic man does not offer his sacrifice to the gods, but to inferior elemental powers or to those grosser spirits behind the veil who feed upon his works and dominate his life with their darkness. The rajasic man offers his sacrifice to lower godheads or to perverse powers. The sattwic sacrifice is offered as a service to the gods.

5-6 The men who perform violent austerities, contrary to the Shastra, with arrogance and egoism, impelled by the force of their desires and passions, men of unripe minds tormenting the aggregated elements forming the body and troubling Me also, seated in the body, know these to be Asuric in their resolves.¹

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

7. The food also which is dear to each is of triple character, as also sacrifice, askesis and giving. Hear thou the distinction of these.²

¹ Even if there is ostensibly a more inward and noble object and the faith and will are of a higher kind, yet if any kind of arrogance or pride or any great strength of violent self-will or desire enters into the askesis, then it is an unwise, an Asuric, a rajasic or rajaso-tamasic tapasya.

² The Gita states three main elements of the work we have to do, *Kartavyam Karma*, and these three are sacrifice, giving, and askesis. These acts constitute the means of our perfection (see XVIII-5). But at the same time they may be done unwisely or less wisely by the unwise. All dynamic action may be reduced in its essential parts to these three elements. For all dynamic action, all kinesis of the nature involves a voluntary or an involuntary tapasya or askesis, an energism and concentration of our forces or capacities or of some capacity which helps us to achieve, to acquire or to become something; *tapas*. All action involves a giving of what we are or have, an expenditure which is the price of that achievement, acquisition or becoming, *dana*. All action involves too a sacrifice to elemental or to universal powers or to the supreme Master of our works,

आयुःसत्त्ववलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्थिग्धाः स्थिराः हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

8. The sattwic temperament in the mental and physical body turns naturally to the things that increase the life, increase the inner and outer strength, nourish at once the mental, vital and physical force and increase the pleasure and satisfaction and happy condition of mind and life and body, all that is succulent and soft and firm and satisfying.

कट्टवम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

9. The rajasic temperament prefers naturally food that is violently sour, pungent, hot, acrid, rough and strong and burning, the aliments that increase ill-health and the distempers of the mind and body.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

10. The tamasic temperament takes a perverse pleasure in cold, impure, stale, rotten or

yajna. The question is whether we do these things inconsciously, passively, or at best with an unintelligent ignorant half-conscious will, or with an unwisely or perversely conscient energism, or with a wisely conscient will rooted in knowledge, in other words, whether our sacrifice, giving and askesis are tamasic, rajasic or sattwic in nature. For everything here, including physical things (e. g. food), partakes of this triple character.

tasteless food or even accepts like the animals the remnants half-eaten by others.

अफलाकाङ्गिभिर्ज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

11. The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattvic.¹

अभिसन्धाय तु फलं दम्यार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

12. The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature.

¹ The sattvic sacrifice comes very near to the ideal and leads directly towards the kind of action demanded by the Gita. The culmination of the sattvic action at which we have to arrive is of a still higher and freer kind; it is the high last sacrifice offered by us to the supreme Divine in his integral being and with a seeking for the Purushottama or with the vision of Vasudeva in all that is, the action done impersonally, universally, for the good of the world, for the fulfilment of the divine will in the universe. That culmination leads to its own transcending, to the immortal Dharma. For then comes a freedom in which there is no personal action at all, no sattvic rule of dharma, no limitation of Shastra; the inferior reason and will are themselves overpassed and it is not they but a higher wisdom that dictates and guides the work and commands its objective.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

13. The sacrifice not performed according to the right rule of the Shastra, without giving of food, without the *mantra*, without gifts, empty of faith, is said to be tamasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

14. Worship given to the godhead, to the twice-born, to the spiritual guide, to the wise, cleanliness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the askesis of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

15. Speech causing no trouble to others, true, kind and beneficial, the study of Scripture, are called the askesis of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

16. A clear and calm gladness of mind, gentleness, silence, self-control, the purifying of the whole temperament—this is called the askesis of the mind.

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

17. This threefold askesis, done with a highest enlightened faith, with no desire for fruit, harmonised, is said to be sattwic.¹

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥१८॥

18. The askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic, unstable and fleeting.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्त्वामसमुदाहृतम् ॥१९॥

19. That askesis which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on oneself or else with a

¹ Here comes in all that quiets or disciplines the rajasic and egoistic nature and all that replaces it by the happy and tranquil principle of good and virtue. This is the askesis of the sattwic dharma so highly prized in the system of the ancient Indian culture. Its greater culmination will be a high purity of the reason and will, an equal soul, a deep peace and calm, a wide sympathy and preparation of oneness, a reflection of the inner soul's divine gladness in the mind, life and body. There at that lofty point the ethical is already passing away into the spiritual type and character. And this culmination too can be made to transcend itself, can be raised into a higher and freer light, can pass away into the settled godlike energy of the supreme nature. And what will remain then will be the spirit's immaculate Tapas, a highest will and luminous force in all the members, acting in a wide and solid calm and a deep and pure spiritual delight, Ananda.

concentration of the energy in a will to do hurt to others, that is said to be tamasic.

दातव्यमिति यदानं दीयते ऽनुपकारिणे ।
देशो काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥२०॥

20. The sattwic way of giving is to do it for the sake of the giving and the beneficence and to one who does no benefit in return; and it is to bestow in the right conditions of time and place and on the right recipient (who is worthy or to whom the gift can be really helpful).¹

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्षिष्टं तदानं राजसं स्मृतम् ॥२१॥

¹ The culmination of the sattwic way of *dana* will bring into the action an increasing element of the wide self-giving to others and to the world and to God, *atma-dana*, *atma-samarpana*, which is the high consecration of the sacrifice of works enjoined by the Gita. And the transcendence in the divine nature will be a greatest completeness of self-offering founded on the largest meaning of existence. All this manifold universe comes into birth and is constantly maintained by God's giving of himself and his powers and the lavish outflow of his self and spirit into all these existences; universal being, says the Veda, is the sacrifice of the Purusha. All the action of the perfected soul will be even such a constant divine giving of itself and its powers, an outflowing of the knowledge, light, strength, love, joy, helpful shakti which it possesses in the Divine and by his influence and effluence on all around it according to their capacity of reception or on all this world and its creatures. That will be the complete result of the complete self-giving of the soul to the Master of our existence.

21. The rajasic kind of giving is that which is done with unwillingness or violence to oneself or with a personal and egoistic object or in the hope of a return of some kind.

अदेशकाले यदानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्त्वामसमुदाहृतम् ॥२२॥

22. The tamasic gift is offered with no consideration of the right conditions of time, place and object; it is offered without regard for the feelings of the recipient and despised by him even in the acceptance.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

23. The formula OM-Tat-Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old.¹

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

24. Therefore with the pronunciation of OM the acts of sacrifice, giving and askesis as laid down

¹ *Tat*, That, indicates the Absolute, *Sat* indicates the supreme and universal existence in its principle, *OM* is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscious causal Purusha. Each letter A, U, M indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute.

in the rules are always commenced by the knowers of the Brahman.¹

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्गिभिः ॥२५॥

25. With the pronunciation of *Tat* and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation.

। सद्गावे साधुभावे च सदित्येतत्प्रयुज्यते ।

। प्रशस्ते कर्मणि तथा सच्छब्दः पार्थं युज्यते ॥२६॥

26. *Sat* means good and it means existence; likewise, O Partha, the word *Sat* is used in the sense of a good work (for all good works prepare the soul for the higher reality of our being).

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

27. All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are *Sat* (for they build the basis for the highest truth of our spirit).

अश्रद्धया हुतं दत्तं तपस्तसं कृतं च यत् ।

असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह ॥२८॥

¹ It is a reminder that our work should be made an expression of the triple Divine in our inner being and turned towards him in the idea and motive.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ।

28. Whatever is wrought without faith, oblation, giving, askesis or other work, Asat it is called, O Partha; it is nought here, or hereafter.¹

Because Shraddha is the central principle of our existence, any of these things done without shraddha is a falsity and has no true meaning or true substance on earth or beyond, no reality, no power to endure or create in life here or after the mortal life in greater regions of our conscious spirit. The soul's faith, not a mere intellectual belief, but its concordant will to know, to see, to believe and to do and be according to its vision and knowledge, is that which determines by its power the measure of our possibilities of becoming, and it is this faith and will turned in all our inner and outer self, nature and action towards all that is highest, most divine, most real and eternal that will enable us to reach the supreme perfection.

EIGHTEENTH CHAPTER

I. THE GUNAS, MIND AND WORKS

अर्जुन उवाच

संन्यासस्य महावाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

1. Arjuna said: I desire, O mighty-armed, to know the principle of Sannyasa and the principle of Tyaga, O Hrishikesha, and their difference, O Keshinisudana.¹

श्रीभगवान् उवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहस्त्यागं विचक्षणः ॥२॥

2. The Blessed Lord said: Sages have known as Sannyasa the physical depositing (or laying aside) of desirable actions; Tyaga is the name

¹ The last question of Arjuna demands a clear distinction between the outer and inner renunciation, *Sannyasa* and *Tyaga*. The frequent harping, the reiterated emphasis of the Gita on this crucial distinction has been amply justified by the subsequent history of the later Indian mind (led by the great Shankaracharya), its constant confusion of these two very different things and its strong bent towards belittling any activity of the kind taught by the Gita.

given by the wise to an entire abandonment of all attached clinging to the fruit of works'

त्यज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्यज्यमिति चापरे ॥३॥

3. "All action should be relinquished as an evil", declare some learned men; "acts of sacrifice, giving and askesis ought not to be renounced", say others.

निश्चयं शूणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याप्र त्रिविधः सम्प्रकीर्तिः ॥४॥

✓ It is not the desirable actions that must be laid aside, but the desire which gives them that character has to be put away from us. Renunciation is the way to perfection and the man who has thus inwardly renounced all is described by the Gita as the true Sannyasin. But because the word usually signifies as well an outward renunciation or sometimes even that alone, the teacher uses another word, *tyaga* to distinguish the inward from the outward withdrawal and says that *Tyaga* is better than *sannyasa*. The ascetic way goes much farther in its recoil from dynamic Nature. It is enamoured of renunciation for its own sake and insists on an outward giving up of life and action, a complete quietism of soul and nature. That, the Gita replies, is not possible entirely so long as we live in the body. As far as it is possible, it may be done, but such a rigorous diminution of works is not indispensable; it is not even really or at least ordinarily advisable. The one thing needed is a complete inner quietism and that is all the Gita's sense of *naishkarmya*.

4. Hear my conclusions as to renunciation (Tyaga), O best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold.

यज्ञदानतपःकर्म न त्यज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

5. Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.

एतान्यपि तु कर्मणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतसुतमम् ॥६॥

6. Even these actions certainly ought to be done, O Partha, leaving aside attachment and fruit.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तिः ॥७॥

7. Verily, renunciation of rightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation.¹

¹Sacrifice, giving, and askesis, these certainly are to be done for they purify the wise and constitute the means of our perfection. But more generally, and understanding these three things in their widest sense, it is the rightly regulated action, *niyatam karma*, that has to be done, action regulated by the Shastra, the science and art of right knowledge, right works, right living, or regulated by the essential nature, *swabhava-niyatam karma*, or, finally and best of all, regulated by the will of the Divine within and above us. The last is the true and only action of the liberated man, *muktasya karma*.

दुःखमित्येव यत्कर्म कायक्षेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

8. He who gives up works because they bring sorrow or are a trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation.

कार्यमित्येव यत् कर्म नियतं क्रियते ऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

9. He who performs a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattwic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुपज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

10. The wise man with doubts cast away, who renounces in the light of the full sattwic mind, has no aversion to unpleasant action, no attachment to pleasant action.

न हि देहभूता शक्यं त्यक्तुं कर्मण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधोयते ॥११॥

11. Nor indeed can embodied beings renounce all works; verily he who gives up the fruit of action, he is said to be a renouncer.¹

¹ The liberated worker who has given up his works by the inner sannyasa to a greater Power is free from Karma. Action he will do,—action is part of the divine law of living, it is the high dynamics of the Spirit. The essence of renunciation, the true Tyaga, the true

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां कचित् ॥१२॥

12. The three kinds of result, pleasant, unpleasant and mixed, in this or other worlds, in this or another life, are for the slaves of desire and ego ; these things do not cling to the spirit.

पञ्चैतानि महाब्राह्मो कारणानि निवोध मे ।

साङ्घर्षे कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

13. These five causes, O mighty-armed, learn of Me as laid down by the Sankhya for the accomplishment of all works.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्वचेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥

14. These five are the body, the doer, the various instruments, the many kinds of efforts, and last, the Fate.¹

Sannyasa, is not any rule of thumb of inaction but a disinterested soul, a selfless mind, the transition from ego to the free impersonal and spiritual nature. The spirit of this inner renunciation is the first mental condition of the highest culminating sattwic discipline.

¹ Fate is the influence of the Power or powers other than the human factors, other than the visible mechanism of Nature, that stand behind these and modify the work and dispose its fruits in the steps of act and consequence. The liberated man knows that the supreme Shakri is doing in his mental, vital and physical body, *adhishtana*, as the sole doer the thing appointed by a Fate which is in truth not Fate, not a mechanised dispensation, but the wise and all-seeing Will that is at work behind human Karma.

शरोरवाङ्मनोभिर्यत्कर्म प्रारम्भते नरः ।
न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

15. These five elements make up among them all the efficient causes, *karana*, that determine the shaping and outcome of whatever work man undertakes with mind and speech and body.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥१६॥

16. That being so, he verily who, owing to ignorant understanding, looketh on the pure Self as the doer, he, of perverted intelligence, seeth not.

यस्य नाहकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँलोकान् हन्ति न निवध्यते ॥१७॥

17. He who is free from the ego-sense, whose intelligence is not affected, though he slay these peoples, he slayeth not, nor is bound.¹

¹ The doer is ordinarily supposed to be our surface-personal ego, but that is the false idea of the understanding that has not arrived at knowledge. The ego is the ostensible doer, but the ego and its will are creations and instruments of Nature with which the ignorant understanding wrongly identifies our self and they are not the only determinants even of human action, much less of its turn and consequence. Once we live in this knowledge, the character and consequence of the work can make no difference to the freedom of the spirit. The work may be outwardly a terrible action like the great battle and slaughter of Kurukshetra; but although the liberated man takes part in the struggle and though he slay all these peoples, he slays

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥ ४

18. Knowledge, the object of knowledge and the knower, these three things constitute the mental impulsion to work; there are again three things, the doer, the instrument and the work done, that hold the action together and make it possible.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तात्पर्यम् ॥१९॥

19. Knowledge, work and doer are of three kinds, says the Sankhya, according to the difference in the Gunas (qualities); hear thou duly these also.¹

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सत्त्वकम् ॥२०॥

no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies. This work of destruction was needed that humanity might move forward to another creation and a new purpose, might get rid as in a fire of its past Karma of unrighteousness and oppression and injustice and move towards a kingdom of the Dharma..

¹ It is clear then that the work is not the sole thing that matters; the knowledge in which we do works makes an immense spiritual difference; and into the knowledge there comes always the working of the three gunas. It is this element of the gunas that makes all the difference to our view of the thing known and to the spirit in which the knower does his work.

20. That by which one imperishable being is seen in all becoming, one indivisible whole in all these divisions, know thou that knowledge as sattwic.¹

पृथक्त्वेन तु यज्ञानं नानाभावान्पृथग्निधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

21. But that knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences, that knowledge know thou as rajasic.

यत्तु कृत्स्वदेकसिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्त्वामसमुदाहृतम् ॥२२॥

22. The tamasic knowledge is a small and narrow way of looking at things which has no eye for the real nature of the world; it clings to one movement or one routine as if it were the whole (without foresight or comprehending intelligence).

नियं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेषुना कर्म यत्त्वास्त्वकमुच्यते ॥२३॥

23. An action which is rightly regulated, performed without attachment, without liking or

¹ The sattwic knowledge sees existence as one-indivisible whole in all these divisions, one imperishable being in all becoming; it masters the principle of its action and the relation of the particular action to the total purpose of existence; it puts in the right place each step of the complete process.

disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattwic.'

यत्तु कामेष्वुना कर्म साहङ्कारेण वा पुनः ।

क्रियते वहुलायासं तद्राजसमुदाहृतम् ॥२४॥

24. But that action which a man undertakes under the dominion of desire, or with an egostic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic.

अनुबन्धं क्षयं हिंसामनवेद्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत् तामसमुच्यते ॥२५॥

25. The action undertaken from delusion (in mechanical obedience to the instincts, impulsions

¹ Sattwic action is that which a man does calmly in the clear light of reason and knowledge and with an impersonal sense of right or duty or the demand of an ideal, as the thing that ought to be done whatever may be the result to himself in this world or another. At the line of culmination of sattwa it will be transformed and become a highest impersonal action dictated by the spirit within us and no longer by the intelligence, an action moved by the highest law of the nature, free from the lower ego and its light or heavy baggage and from limitation even by best opinion, noblest desire, purest personal will or loftiest mental ideal. There will be none of these impedimenta; in their place there will stand a clear spiritual self-knowledge and illumination and an imperative intimate sense of an infallible power that acts and of the work to be done for the world and for the world's Master.

and unseeing ideas), without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

26. Free from attachment, free from egoism, full of a fixed (impersonal) resolution and a calm rectitude of zeal, unrelated by success, undepressed by failure, that doer is called sattwic.¹

रागी कर्मफलप्रेप्सुर्लुभ्वो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तिः ॥२७॥

27. Eagerly attached to the work, passionately desirous of fruit, greedy, impure, often violent and cruel and brutal in the means he uses, full of joy (in success) and grief (in failure), such a doer is known as rajasic.

अयुक्तः प्राकृतः स्तव्यः शठो नैष्कृतिकोऽल्लसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

¹¹ The sattwic doer is full of a high and pure and selfless enthusiasm in the work that has to be done. At and beyond the culmination of sattwa this resolution, zeal, enthusiasm become the spontaneous working of the spiritual Tapas and at last a highest soul-force, the direct God-power, the mighty and steadfast movement of a divine energy in the human instrument, the self-assured steps of the seer-will, the gnostic intelligence of the liberated nature.

28. One who acts with a mechanical mind (who does not put himself really into the work), is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called tamasic.

बुद्धेभेदं धृतेश्वैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥२९॥

29. Reason as also persistence are of three kinds according to the qualities; hear them related, unreservedly and severally, O Dhananjaya.¹

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

वन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

30. That which sees the law of action and the law of abstention from action, the thing that is to be done and the thing that is not to be done, what is to be feared and what is not to be feared, what binds the spirit of man and what sets it free, that understanding is sattwic, O Partha.¹

¹ It is the understanding power of man's nature, *buddhi*, that chooses the work for him or, more often, approves and sets its sanction on one or other among the many suggestions of his complex instincts, impulsions, ideas and desires. It is that which determines for him what is right or wrong, to be done or not to be done, Dharma or Adharma. And the persistence of the will is that continuous force of mental Nature which sustains the work and gives it consistence and persistence. Here again there is the incidence of the gunas.

² The culmination of the sattwic intelligence is found by a high persistence of the aspiring buddhi

यया धर्मधर्मं च कार्यं चाकार्यमेव च ।

अयथावद्यजानाति बुद्धिः सा पार्थं राजसी ॥३१॥

31. That by which one knows awry right and wrong and also what should or should not be done; that understanding, O Partha, is rajasic.

अधर्मं धर्ममिति या मन्यते तमसावृत्ता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थं तामसी ॥३२॥

32. That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions, that understanding, O Partha, is tamasic.

when it is settled on what is beyond the ordinary reason and mental will pointed to the summits, turned to a steady control of the senses and the life and a union by Yoga with man's highest Self, the universal Divine, the transcendent Spirit. It is there that arriving through the sattwic guna one can pass beyond the gunas, can climb beyond the limitations of the mind and its will and intelligence and sattwa itself disappears into that which is above the gunas and beyond this instrumental nature. There the soul is enshrined in light and enthroned in firm union with the Self and Spirit and Godhead. Arrived upon that summit we can leave the Highest to guide Nature in our members in the free spontaneity of a divine action: for there there is no wrong or confused working, no element of error or impotence to obscure or distort the luminous perfection and power of the Spirit. All these lower-conditions, laws, dharmas cease to have any hold on us; the Infinite acts in the liberated man and there is no law but the immortal truth and right of the free spirit, no Karma, no kind of bondage.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

33. That unwavering persistence by which, through Yoga, one controls the mind, the senses and the life, that persistence, O Partha, is sattwic.

यया तु धर्मकामार्थान् धृत्या धारयते र्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

34. But that, O Arjuna, by which one holdeth fast right and justice (Dharma), interest (Artha) and pleasure (Kama), and with great attachment desires for the fruits, that persistence, O Partha, is rajasic.¹

यया स्वम् भयं शोकं विषादं मदमेव च ।
न विमुच्यति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

35. That by which one from ignorance doth not abandon sleep, fear, grief, depression, and also pride, that persistence, O Partha, is tamasic. x

¹ The rajasic will fixes its persistent attention on the satisfaction of its own attached clingings and desires in its pursuit of interest and pleasure and of what it thinks or chooses to think right and justice, Dharma. Always it is apt to put on these things the construction which will most flatter and justify its desires and to uphold as right or legitimate the means which will best help it to get the coveted fruits of its work and endeavour. That is the cause of three-fourths of the falsehood and misconduct of the human reason and will. Rajas with its vehement hold on the vital ego is the great sinner and positive misleader.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥ ✓

36-37. And now the threefold kinds of pleasure hear thou from Me, O bull of the Bharatas. That in which one by self-discipline rejoiceth and which putteth an end to pain; which at first is as poison but in the end is as nectar; that pleasure is said to be sattwic, born of the satisfaction of the higher mind and spirit.¹

विषयेन्द्रियसंयोगाद्यतदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥ ✓

38. That which is born from the contact of the senses with their objects, which at first is as nectar, but in the end is like poison, that pleasure is accounted rajasic.

¹ The self-exceeding of the sattwic nature comes when we get beyond the great but still inferior sattwic pleasure, beyond the pleasures of mental knowledge and virtue and peace to the eternal calm of the Self and the spiritual ecstasy of the divine oneness. That spiritual joy is no longer the sattwic happiness, *sukham*, but the absolute Ananda. Ananda is the secret delight from which all things are born, by which all is sustained in existence and to which all can rise in the spiritual culmination. Only then can it be possessed when the liberated man, free from ego and its desires, lives at last one with his highest Self, one with all beings and one with God in an absolute bliss of the spirit.

यदग्रे चानुवन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

39. That pleasure of which delusion is the beginning and delusion is the consequence, which arises from sleep, indolence and ignorance, that is declared tamasic.

II. SWABHAVA AND SWADHARMA

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

40. There is not an entity, either on the earth or again in heaven among the gods, that is not subject to the workings of these three qualities, *gunas*, born of nature.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

41. The works of Brahmins, Kshatriyas, Vaishyas and Shudras are divided according to the qualities (*gunas*) born of their own inner nature.¹

¹ These verses of the Gita have no bearing on the existing caste system, because that is a very different thing from the ancient social ideal of *chaturvarna*, the four clear-cut orders of the Aryan community, and in no way corresponds with the description of the Gita. Agriculture, cattle-keeping and trade of every kind.

शमो दमस्तपः शौचं क्षान्तिर्गर्जवभेव च ।

ज्ञानं विज्ञानमात्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

are said here to be the work of the Vaishya ; but in the later system the majority of those concerned in trade and in cattle-keeping, artisans, small craftsmen and others are actually classed as Shudras—where they are not put altogether outside the pale,—and with some exceptions the merchant class is alone and that too not everywhere ranked as Vaishya. Agriculture, government and service are the professions of all classes from the Brahmin down to the Shudra. And if the economic divisions of function have been confounded beyond any possibility of rectification, the law of the *guna* or quality is still less a part of the later system. There all is rigid custom, *achara*, with no reference to the need of the individual nature. If again we take the religious side of the contention advanced by the advocates of the caste system, we can certainly fasten no such absurd idea on the words of the Gita as that it is a law of a man's nature that he shall follow without regard to his personal bent and capacities the profession of his parents or his immediate or distant ancestors, the son of a milkman be a milkman, the son of a doctor a doctor, the descendants of shoemakers remain shoemakers to the end of measurable time, still less that by doing so, by this unintelligent and mechanical repetition of the law of another's nature without regard to his own individual call and qualities a man automatically farthers his own perfection and arrives at spiritual freedom. The Gita's words refer to the ancient system of *chaturvarna*, as it existed or was supposed to exist in its ideal purity,—there is some controversy whether it was ever anything more than an ideal or general norm more or less loosely followed in practice,—and it should be considered in that connection alone.

42. Calm, self-control, askesis, purity, long-suffering, candour, knowledge, acceptance of spiritual truth are the work of the Brahmin, born of his *swabhāva*.

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

43. Heroism, high spirit, resolution, ability, not fleeing in the battle, giving, lordship (*ishwara-bhava*, the temperament of the ruler and leader) are the natural work of the Kshatriya.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

44. Agriculture, cattle-keeping, trade inclusive of the labour of the craftsman and the artisan are the natural work of the Vaishya. All work of the character of service falls within the natural function of the Shudra.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

45. A man who is intent on his own natural work attains perfection. Listen thou how perfection is won by him who is intent on his own natural work.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यन्वर्य सिद्धिं विन्दति मानवः ॥४६॥

46. He from whom all beings originate, by whom all this universe is pervaded, by worshipping Him by his own work, a man reacheth perfection.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

47. Better is one's own law of works, though in itself faulty, than an alien law well wrought out. One does not incur sin when one acts in agreement with the law of one's own nature.*

The Gita's philosophy of life and works is that all proceeds from the Divine Existence, the transcendent and universal Spirit. All is a veiled manifestation of the Godhead, Vasudeva, and to unveil the Immortal within and in the world, to dwell in unity with the Soul of the universe, to rise in consciousness, knowledge, will, love, spiritual delight to oneness with the supreme Godhead, to live in the highest spiritual nature with the individual and natural being delivered from shortcoming and ignorance and made a conscious instrument for the works of the divine Shakti is the perfection of which humanity is capable and the condition of immortality and freedom.

*The Jiva is in self-expression a portion of the Purushottama. He represents in Nature the power of the supreme Spirit, he is in his personality that Power; he brings out in an individual existence the potentialities of the Soul of the universe. This Jiva itself is spirit and not the natural ego ; the spirit and not the form of ego is our reality and inner soul principle. The true force of what we are and can be is there in that higher spiritual Power and the mechanical Maya of the three gunas is not the inmost and fundamental truth of its movements ; it is only a present executive energy, an apparatus of lower convenience, a scheme of outward

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारभ्या हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

48. The inborn work, O son of Kunti, though defective, ought not to be abandoned. All actions (in the three gunas) indeed are clouded by defects as fire by smoke.¹

exercise and practice. The spiritual Nature which has become this multiple personality in the universe, *para prakritir jiva-bhuta*, is the basic stuff of our existence: all the rest is lower derivation and outer formation from a highest hidden activity of the spirit. And in Nature each of us has a principle and will of our own becoming; each soul is a force of self-consciousness that formulates an idea of the Divine in it and guides by that its action and evolution, its progressive self-finding, its constant varying self-expression, its apparently uncertain but secretly inevitable growth to fullness. That is our Swabhava, our own real nature; that is our truth of being which is finding now only a constant partial expression in our various becoming in the world. The law of action determined by this Swabhava is our right law of self-shaping function, working, our Swādharma.

¹ *Sahajam karma* does not in itself imply a hereditary basis. According to the Indian theory of rebirth, which the Gita recognises, a man's inborn nature and course of life are essentially determined by his own past lives, are the self-development already effected by his past actions and mental and spiritual evolution and cannot depend solely on the material factor of his ancestry, parentage, physical birth, which can only be of subordinate moment, one effective sign perhaps, but not the dominant principle. The word *sahaja* means that which is born with us, whatever is natural, inborn, innate; its equivalent in all other passages is

III. TOWARDS THE SUPREME SECRET

(The teacher has completed all else that he needed to say, and now all that rests for him to do is to put into decisive phrase and penetrating formula the core of his gospel. First, the Gita restates the body of its message. It summarises the whole outline and essence in the short space of fifteen verses, and the statement sets out from the original starting-point of the thought in the book, the enigma of human action, the apparently

swabhava. The work or function of a man is determined by his qualities, *karma* is determined by *guna*; it is the work born of his *Swabhava*, *swabhavajam karma*. This emphasis on an inner quality and spirit which finds expression in work, function and action is the whole sense of the Gita's idea of Karma. And from this emphasis on the inner truth and not on the outer form arises the spiritual significance and power which the Gita assigns to the following of the *Swadharma*.

It is true that in this birth men fall very largely into one of four types, the man of knowledge, the man of power, the productive vital man, the man of rude labour and service. These are not fundamental divisions, but stages of self-development in our manhood. Each Jiva possesses in his spiritual nature these four sides, is a soul of knowledge, a soul of strength and of power, a soul of mutuality and interchange, a soul of works and service, but one side or other predominates. In the end to arrive at the divinest figure and most dynamic soul-power of this fourfold activity is a wide doorway to swiftest and largest reality of the most high spiritual perfection. This we can do if we turn the action of the *Swadharma* into a worship of the inner Godhead, surrender the whole action into his hands, *mayi sannyasa karmani*.

insuperable difficulty of living in the highest self and spirit while yet we continue to do the works of the world.)

असक्तबुद्धिः सर्वत्र जितात्मा विगतंस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

49. An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of *naishkarmya*.¹

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निवोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

50. How, having attained this perfection, one thus attains to the Brahman, hear from me, O son

[✓]1 The difficulty of human action is that the soul and nature of man seem fatally subjected to many kinds of bondage, the prison of the ignorance, the meshes of the ego, the chain of the passions, the hammering insistence of the life of the moment, an obscure and limited circle without an issue. How, while absorbed and continually forced outward by the engrossing call of its active nature, is it to get back to its real self and spiritual existence? The ascetic renunciation and the way of the Gita are both agreed that it must first of all renounce this absorption, must cast from it the external solicitation of outward things and separate silent self from active nature; it must identify itself with the immobile spirit and life in the silence. It must arrive at an inner inactivity, *naishkarmya*. It is therefore this saving inner passivity that the Gita puts here as the first object of its Yoga, the first necessary perfection in it or *Siddhi*.

of Kunti,—that which is the supreme concentrated direction of the knowledge.'

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

विविक्तसेवी लघ्वाशी यत्वाकायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

अहङ्कारं चलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

51-53. Uniting the purified intelligence (with the pure spiritual substance in us), controlling the whole being by firm and steady will, having renounced sound and the other objects of the senses,

By Brahman here is meant at first the silent, the impersonal, the immutable. All this is Brahman, says the Upanishad, all this is Vasudeva, says the Gita,—the supreme Brahman is all that moves or is stable and his hands and feet and eyes and heads and faces are on every side of us. But still there are two aspects of this All,—his immutable eternal self that supports existence and his self of active power that moves abroad in the world movement. To be one with all and with the Divine and his will in the cosmos we must become at first impersonal and free from our ego and its claims and from the ego's way of seeing ourselves and the world and others. And we cannot do this if there is not something in our being other than the personality, other than the ego, an impersonal self one with all existences. To lose ego and be this impersonal self, to become this impersonal Brahman in our consciousness is therefore the first movement of this Yoga.

withdrawing from all liking and disliking, resorting to impersonal solitude, abstemious, speech, body and mind controlled, constantly united with the inmost self by meditation, completely giving up desire and attachment, having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the Brahman.'

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वपु भूतेषु मद्वक्ति लभते पराम् ॥५४॥

54. When one has become the Brahman, when one, serene in the Self, neither grieves nor desires,

¹ A continual resort to meditation is the firm means by which the soul of man can realise its self of power and its self of silence. And yet there must be no abandonment of the active life for a life of pure meditation ; action must always be done as a sacrifice to the supreme spirit. This movement of recoil in the path of Sannyasa prepares an absorbed disappearance of the individual in the Eternal and renunciation of action and life in the world is an indispensable step in the process. But in the Gita's path of Tyaga it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*.

This decisive departure of the Gita's thought is indicated in the next two verses, of which the first runs with a significant sequence.

when one is equal to all beings, then one gets the supreme love and devotion to Me.¹

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

55. By devotion he comes to know Me, who and how much I am and in all the reality and principles of my being; having thus known Me he entereth into That (Purushottama).²

In the narrow path of knowledge, bhakti, devotion to the personal Godhead, can be only an inferior and preliminary movement; the end, the climax is the disappearance of personality in a featureless oneness with the impersonal Brahman in which there can be no place for bhakti: for there is none to be adored and none to adore; all else is lost in the silent immobile identity of the Jiva with the Atman. Here there is given to us something yet higher than the Impersonal,—here there is the supreme Self who is the supreme Ishwara, here there is the supreme Soul and its supreme nature, here there is the Purushottama who is beyond the personal and impersonal and reconciles them on his eternal heights. The ego personality still disappears, but all nature becomes the power of the one Divine and all action his action through the individual as channel and instrument. In place of the ego there comes forward conscious and manifest the true spiritual individual in the freedom of his real nature, in the power of his supernal status, in the majesty and splendour of his eternal kinship to the Divine, an imperishable portion of the supreme Godhead, an indestructible power of the supreme Prakriti.

¹ When the soul has lost its separative personality, when it has become the Brahman, it is then that it can live in the true person and can attain to the supreme revealing bhakti for the Purushottama and

सर्वकर्मण्यपि सदा कुर्वणो मद्वयपाश्रयः ।
मत्प्रसादादवाग्नोति शाश्वतं पदमव्ययम् ॥५६॥

56. And by doing also all actions always lodged in Me he attains by my grace the eternal and imperishable status.

can come to know him utterly by the power of its profound bhakti, its heart's knowledge. The soul of the liberated man thus enters by a reconciling knowledge, penetrates by a perfect simultaneous delight of the transcendent Divine, of the Divine in the individual and of the Divine in the universe, into the Purushottama.

And it then becomes evident how action continual and unceasing and of all kinds without diminution or abandonment of any part of the activities of life can be not only quite consistent with a supreme spiritual experience, but as forceful a means of reaching this highest spiritual condition as bhakti or knowledge. Nothing can be more positive than the Gita's statement in this matter.

All that we do is done for the sake of the Lord seated in the heart of all, for the good of all beings, for the fulfilment of the world action and the world purpose or in one word for the sake of the Purushottama and done really by him through his universal Shakti. These divine works, whatever their form or outward character, cannot bind, but are rather a potent means for rising out of this lower Prakriti of the three gunas to the perfection of the supreme divine and spiritual nature.

Thus these eight verses carefully read in the light of the knowledge already given by the Teacher are a brief, but still comprehensive indication of the whole essential idea, the entire central method, all the kernel of the complete Yoga of the Gita.

IV. THE SUPREME SECRET

(The following six slokas (57-62) carry in them the innermost heart of the Yoga and lead to its crowning experience; the words express the most complete, intimate and living relation possible between God and man and the spiritual emotion with which they vibrate seems to give the most intense prominence possible and an utmost importance to the personal truth and presence of the Godhead. It is no abstract Absolute of the philosopher, no indifferent impersonal Presence or ineffable Silence intolerant of all relations, to whom this complete surrender of all our works can be made and this closeness and intimacy of oneness with him in all the parts of our conscious existence imposed as the condition and law of our perfection or of whom this divine intervention and protection and deliverance are the promise. It is a Master of our works, a Friend and Lover of our soul, an intimate Spirit of our life, an indwelling and overdwelling lord of all our personal and impersonal self and nature who alone can utter to us this near and moving message.)

चेतसा सर्वेकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

57. Devoting all thyself to Me, giving up in thy conscious mind all thy actions into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me.¹

¹ It is by the perpetual unified closeness of our heart consciousness, mind consciousness, all consciousness, *satatam machchittah*, that we get the widest, the

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारात्र श्रोप्यसि विनष्ट्यसि ॥५८॥

58. If thou art one in heart and consciousness with Me at all times, then by my grace thou shalt pass safe through all difficult and perilous passages; but if from egoism thou hear not, thou shalt fall into perdition.¹

deepest, the most integral experience of our oneness with the Eternal. The intelligence and will have to turn the whole existence in all its parts to the Ishwara. The heart has to cast all other emotion into the delight of oneness with him and the love of him in all creatures. The sense spiritualised has to see and hear and feel him everywhere. The life has to be utterly his life in the Jiva.

¹ The crux of the spiritual problem, the character of this transition of which it is so difficult for the normal mind of man to get a true apprehension, turns altogether upon the capital distinction between the ignorant life of the ego in the lower nature and the large and luminous existence of the liberated Jiva in his own true spiritual nature. The renunciation of the first must be complete, the transition to the second absolute. This is the distinction on which the Gita dwells here with all possible emphasis. On the one side is this poor trepidant braggart egoistic condition of consciousness, the crippling narrowness of this little helpless separative personality according to whose view-point we ordinarily think and act, feel and respond to the touches of existence. On the other are the vast spiritual reaches of immortal fullness, bliss and knowledge into which we are admitted through union with the divine Being, of whom we are then a manifestation and expression in the eternal light and no longer a disguise in the darkness of the ego-nature.

यदहक्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

59. Vain is this thy resolve, that in thy egoism thou thinkest, saying "I will not fight"; thy nature shall appoint thee to thy work.¹

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

60. What from delusion thou desirest not to do, O Kaunteya, that helplessly thou shalt do bound by thy own work born of thy swabhava.

इश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
आमयन् सर्वभूतानि यन्त्रारुढानि मायया ॥६१॥

61. The Lord, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.²

¹ The refusal of Arjuna to persevere in his divinely appointed work proceeded from the ego-sense in him. The spiritual consequences will be infinitely worse now than before, now that a higher truth and a greater way and spirit of action have been revealed to him, if yet persisting in his egoism he perseveres in a vain and impossible refusal. If now he casts down his arms, he will yet be compelled by his nature to resume them when he sees the battle and slaughter go on without him. And in this return there will be no spiritual virtue. He is called to be no longer a great blind instrument, but a conscious soul and an enlightened power and vessel of the Godhead.

² When we enter into the inmost self of our existence, we come to know that in us and in all is the

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

62. In him take refuge in every way of thy being and by his grace thou shalt come to the supreme peace and the eternal status.'

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

one Spirit and Godhead whom all Nature serves and manifests and we ourselves are soul of this Soul, spirit of this Spirit, our body his delegated image, our life a movement of the rhythm of his life, our mind a sheath of his consciousness, our senses his instruments, our emotions and sensations the seekings of his delight of being, our actions a means of his purpose, our freedom only a shadow, suggestion or glimpse while we are ignorant, but when we know him and ourselves a prolongation and effective channel of his immortal freedom.

The greatest Yoga is to take refuge from all the perplexities and difficulties of our nature with this indwelling Lord of all Nature, to turn to him with our whole being, with the life and body and sense and mind and heart and understanding, with our whole dedicated knowledge and will and action, in every way of our conscious self and our instrumental nature. And when we can at all times and entirely do this, then the divine Light and Love and Power takes hold of us, fills both self and instruments and leads us safe through all the doubts and difficulties and perplexities and perils that beset our soul and our life, leads us to a supreme peace and the spiritual freedom of our immortal and eternal status.

63. So have I expounded to thee a knowledge more secret than that which is hidden; having reflected on it fully, do as thou wouldest.

सर्वगुद्धतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

64. Further hear the most secret, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.¹

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

65. Become my-minded, my lover and adorer, a sacrificer to Me, bow thyself to Me, to Me thou shalt come, this is my pledge and promise to thee, for dear art thou to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं त्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

¹This decisive, last and crowning word is not merely the essence of what has been already said on the matter, it sweeps out, as it were, yet farther, breaks down every limit and rule, canon and formula and opens into a wide and illimitable spiritual truth with an infinite potentiality of significance. And that is a sign of the profundity, the wide reach, the greatness of spirit of the Gita's teaching.

Thus runs this secret of secrets, the highest most direct message of the Ishwara (expressed in two slokas).

66. Abandon all dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.'

The Gita throughout has been insisting on a great and well-built discipline of Yoga, a large and clearly traced philosophical system, on the Swabhava and the Swadharma, on the sattwic law of life as leading out of itself by a self-exceeding exaltation to a free spiritual dharma of immortal existence utterly wide in its spaces and high-lifted beyond the limitation of even this highest guna, on many rules and means and injunctions and conditions of perfection, and now suddenly it seems to break out of its own structure and says to the human soul, "Abandon all dharmas, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance." The Master of the worlds speaking as the Spirit and Godhead in man and in all things says to him, "All this personal effort and self-discipline will not in the end be needed, all following and limitation of rule and dharma can at last be thrown away as hampering encumbrances if thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance. Turn all thy mind to Me and fill it with the thought of Me and my presence. Turn all thy heart to Me, make thy every action, whatever it be, a sacrifice and offering to Me. That done, leave Me to do my will with thy life and soul and action; do not be grieved or perplexed by my dealings with thy mind and heart and life and works or troubled because they do not seem to follow the laws and dharmas man imposes on himself to guide his limited will and intelligence. My ways are the ways of a perfect wisdom and power and love that knows all things and combines all its movements in view of a perfect eventual result;

इदं ते नातपस्काय नाभक्ताय कंदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

for it is refining and weaving together the many threads of an integral perfection. I am here with thee in thy chariot of battle revealed as the Master of existence within and without thee and I repeat the absolute assurance, the infallible promise that I will lead thee to myself through and beyond all sorrow and evil. Whatever difficulties and perplexities arise, be sure of this that I am leading thee to a complete divine life in the universal and an immortal existence in the transcendent Spirit."

This then is the supreme word and most secret thing of all, *guhyatamam*, that the spirit and Godhead is an Infinite free from all dharmas and though he conducts the world according to fixed laws and leads man through his dharmas of ignorance and knowledge, sin and virtue, right and wrong, liking and disliking and indifference, pleasure and pain, joy and sorrow and the rejection of these opposites, through his physical and vital, intellectual, emotional, ethical and spiritual forms and rules and standards, yet the Spirit and Godhead transcends all these things, and if we too can cast away all dependence on dharmas, surrender ourself to this free and eternal Spirit and taking care only to keep ourselves absolutely and exclusively open to him, trust to the light and power and delight of the Divine in us and, unafraid and ungrieving, accept only his guidance, then that is the truest, the greatest release and that brings the absolute and inevitable perfection of our self and nature. This is the way offered to the chosen of the Spirit,—to those only in whom he takes the greatest delight because they are nearest to him and most capable of oneness and of being even as he, freely consenting and concordant with Nature in her highest power and movement, universal in soul consciousness, transcendent in the spirit.

‘67. Never is this to be spoken by thee to one without askesis, not to one that is not devoted and not to him who does no service; nor yet to him who despises and belittles Me (lodged in the human body).

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्वत्यसंशयम् ॥६८॥

68. He who with the highest devotion for Me, shall declare this supreme secret among my devotees, without doubt he shall come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

69. And there is none among men that does more than he what is most dear to Me; and there will be none else dearer to Me in the world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

70. And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभांलोकान् प्रामुखात्पुण्यकर्मणाम् ॥७१॥

71. The man also who, full of faith and uncaring, listens to this, even he, being liberated, attains to the happy worlds of the righteous.

कच्चिदेतच्छतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्भोहः प्रनष्टस्ते धनञ्जय ॥७२॥

72. Hath this been heard by thee, O son of
Pritha, with a concentrated mind? Has thy delusion,
caused by ignorance, been destroyed, O Dhananjaya?

अर्जुन उवाच

नष्टो मोहः समृतिर्लब्धा त्वंप्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

73. Arjuna said: Destroyed is my delusion;
I have regained memory through Thy grace, O
Infallible One. I am firm, dispelled are my doubts.
I will act according to Thy word.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

74. Sanjaya said: I heard this wonderful
discourse of Vasudeva and of the great-souled
Partha, causing my hair to stand on end.

व्यासप्रसादाच्छतवानेतद् गुह्यमहं परम् ।

योगं योगेश्वराकृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

75. Through the grace of Vyasa I heard this
supreme secret, this Yoga directly from Krishna,
the divine Master of Yoga, who himself declared it.

१३। राजन् संस्मृत्य संस्मृत्य संवादमिमद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

76. O King, remembering, remembering this wonderful and sacred discourse of Keshava and Arjuna, I rejoice again and again.

१४। तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

17. Remembering, remembering also that most marvellous form of Hari, great is my wonder, O King, I rejoice again and again.

१५। यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्वृवा नीतिर्मतिर्मम ॥७८॥

इति श्रीमद्भगवद्गीतां सूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे -
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ।
श्रीकृष्णार्पणमस्तु ॥ शुभं भवतु ॥

78. Wherever is Krishna, the Master of Yoga, wherever is Partha, the archer, assured are there glory, victory and prosperity, and there also is the immutable Law of Right.

APPENDIX 1

THE STORY OF THE GITA

The Mahabharata, of which the Gita is a part, took its present form from the fifth to the first centuries B. C. The Gita occurs in it as one portion of the *Bhishma Parva*.

"Mahabharata" means literally "great India"; it is an epic narrative of the ancient Indians who saw the vision of a great India, one in culture and unified in political life, stretching from the Himalayas to Cape Commorin.

Kuru is the name of a leading *Kula* or clan of that time, and *Kurukshetra* was a vast field near their capital Hastinapur (modern Delhi) where the Kurus used to perform their religious sacrifices. When Dhritarashtra the blind King of the Kurus became old, he decided to give his throne not to his own son Duryodhana but to Yudhishthira, the eldest son of his deceased younger brother Pandu, as Duryodhana, being a man of evil propensities, was not fit to be the ruler of a *dharma rajya* (kingdom based on the principles of righteousness and justice, which was the ideal in ancient India); while Yudhishthira, being an embodiment of virtue and purity, was the fittest man. But Duryodhana by cunning and treachery secured the throne for himself, and sought by every means in his power to annihilate Yudhishthira and his four brothers.

Krishna, the incarnate Godhead, was the head of the Yadava clan, and a friend and relative of the Kurus. He tried to bring about a reconciliation between the two sections of the Kuru family; on behalf of the five Pandava brothers (sons of Pandu) he asked only five villages from Duryodhana, but the latter

sternly refused saying that without battle he would not give even so much earth as could be held on the point of a needle. So a war became inevitable for the sake of justice and righteousness. All the princes of India joined one side or the other. Krishna, as an impartial friend, offered the rival parties a choice. Duryodhana chose to take the mighty army of Krishna to his side, while Krishna himself went to the other side alone—and even then not as a fighter, but as the charioteer of Arjuna.

Drona, the common military teacher both of the sons of Dhritarashtra (specially called the *Kauravas*) and of the sons of Pandu (the *Pandavas*), went to the side of Duryodhana, as his ancient enemy Drupada had joined the other party. Bhishma, who was related as great-uncle both to the Kauravas and to the Pandavas, had observed lifelong celibacy and even in his old age was the strongest man of his time. He was the leader of the party which had tried to bring about a reconciliation between the Kauravas and the Pandavas. But when all peace efforts failed and war became inevitable, he decided to join the side of Duryodhana after a scrupulous consideration of his duty and obligations. He knew that Duryodhana was in the wrong and if the battle had been confined simply to the two branches of the family, he would have remained neutral. But when he saw that taking advantage of a family quarrel, the ancient enemies of the Kuru clan had joined the ranks of the Pandavas, he decided to fight on the side of Duryodhana for ten days only and then to retire for a voluntary death (brought about by non-physical means). Considering only the military strength of the two parties, that of Duryodhana was decidedly superior. But this was more than counterbalanced by the presence of Krishna on the other side.

Sanjaya, the charioteer of the old King Dhritarashtra, reports to him what is happening in the field of Kurukshetra where the two armies have assembled for

a grim fight, in magnitude and importance unparalleled in the history of ancient India. This is the beginning of the Bhagavad Gita, literally "the divine song," so called because it is delivered by Krishna, the incarnate Godhead, and because it teaches man how to rise out of his ordinary human consciousness to a higher divine consciousness, thus realising the Kingdom of Heaven on earth and in the human body.

Of the five Pandava brothers the eldest Yudhisthira was the most virtuous and pure, *sattvic*; the second brother Bhima was the most strong, *rajasic*; while in Arjuna, the third brother, there was a balance of purity and strength, of *sattwa* and *rajas*, and he was chosen by the Godhead as His chief instrument in that great war which was to determine a world-cycle, *Yugantara*, and as a disciple to whom was delivered the divine message which was to lead humanity to its destined goal of Immortality on earth.

APPENDIX II

THE HISTORICITY OF KRISHNA

For the fundamental teaching of the Gita as for spiritual life generally, the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men. The historical Krishna, no doubt, existed. We meet the name first in the Chhandogya Upanishad. We know that Krishna and Arjuna were the objects of religious worship in the pre-Christian centuries; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gita may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion and works, and perhaps also that the human Krishna was the founder, restorer or at the least one of the early teachers of this school. The Gita may well in spite of its later form represent the outcome in Indian thought of the teaching of Krishna and the connection of that teaching with the historical Krishna, with Arjuna and with the war of Kurukshetra, may be something more than a dramatic fiction. In the Mahabharata Krishna is represented both as the historical character and the Avatar; his worship and Avatarhood must therefore have been well established by the time —apparently from the fifth to the first centuries B. C.—when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatar's early life in Vrindavan which, as developed by the Puranas into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the Harivansha an account of the life of Krishna, very evidently full of legends, which perhaps formed the basis of the Puranic accounts.

But all this, though of considerable historical importance, has none whatever for our present purpose. We are concerned only with the figure of the divine Teacher as it is presented to us in the Gita and with the Power for which it there stands in the spiritual illumination of the human being. (The Gita accepts the human Avatarhood ; but it is not this upon which stress is laid, but on the transcendent, the cosmic and the internal Divine ; it is on the Source of all things and the Master of all and on the Godhead secret in man. It is this internal divinity who is meant when the Gita speaks of the doer of violent Asuric austerities troubling the God within or of the sin of those who despise the Divine lodged in the human body or of the same Godhead destroying our ignorance by the blazing lamp of knowledge.) It is then the eternal Avatar, this God in man, the divine Consciousness always present in the human being who manifested in a visible form speaks to the human soul in the Gita, illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes face to face with the painful mystery of the world. This is what the Indian religious consciousness seeks to make near to itself in whatever-form, whether in the symbolic human image it enshrines in its temples or in the worship of its Avatars or in the devotion to the human Guru through whom the voice of the one world-Teacher makes itself heard. Through these it strives to awaken to that inner voice, unveil that form of the Formless and stand face to face with that manifest divine Power, Love and Knowledge.

GLOSSARY

(Proper names are given in capitals, words with English terminations in italics.)

abhayam—fearlessness.

abhyasa—Yogic practice.

acharya—teacher.

ahankara—the ego-sense, egoism.

ahinsa—non-violence.

akarta—a non-doer.

Akshara—the immobile, the immutable.

ananda—spiritual delight, the bliss of the Spirit.

anisha—not lord, not master of but subject to the nature.

anumanta—giver of sanction.

apana—the incoming breath.

artha—self-interest.

Asura—a hostile being of the mental world.

Asuric—relating to, of the nature of the Asuras.

Atman—the Self or Spirit.

avatara—descent or incarnation of God.

avikarya—free from all change.

avyaktam—the unmanifest.

bhakti—emotional devotion felt for the Divine.

bharta—upholder, maintainer of the nature.

bhava—subjective state or feeling ; becoming.

bhuta—any one of the five elements—earth, water, fire, air, ether—which form part of the list of *tattwas*.

bhutani—becomings, existences.

brahmacharya—sexual purity.

Brahman—the Supreme Reality that is one and indivisible and infinite, besides which nothing else really exists.

Brahmic—relating to Brahman.

buddhi—the reason, intelligence, mental power of understanding.

Chandala—pariah, outcaste.

chaturvarnya—the four orders—Brahmin, Kshatriya, Vaishya, Shudra—of the old Indian social culture.

Daivic—relating to, of the nature of the Devas.

dakshina—giving.

Danava—a Titan.

Deva—a god.

dhama—status, place.

dharma—action governed by the essential law of one's nature ; right moral law.

dhirah—the self-composed.

dhriti—spiritual patience, persistence.

dhyana—meditation.

Dwaita—dualism.

dwandwa—duality, pair of opposites.

GUDAKESHA—an epithet applied to Arjuna which means 'one who has conquered sleep'.

guna—any one of the three essential modes of energy, of the three primal qualities that form the nature of things.

guru—spiritual guide and teacher.

HRISHIKESHA—an epithet applied to Krishna which means 'Lord of the senses.'

indriya—any one of the ten senses (five of knowledge and five of action).

Ishwara—lord, God, as lord of Nature.

jagat—world, universe (lit. “the moving”).

JANARDANA—an epithet applied to Krishna which means ‘one who has no birth and puts an end to the birth of other beings.’

jiva—the individual soul.

jnana—knowledge.

jnata—knower.

kama—desire.

karana—cause.

karma—action entailing its consequences.

karta—a doer.

KAUNTEYA—an epithet applied to Arjuna which means ‘son of Kunti’ (one of his mother’s names).

KESHAVA—an epithet applied to Krishna which means ‘one who has long hair.’

Kshara—the mobile, the mutable.

Kutastha—stable; high-seated.

laya—dissolution of the individual being in the Brahman.

lila—creation as the play of God.

manas—the sense-mind as opposed to the reason.

mantra—the revealing word.

Maya—the lower Prakriti (as distinguished from the Para Prakriti).

Mayavada—the doctrine which holds that the world is unreal and that it is created by the power of illusion.

moha—delusion.

moksha—liberation from Maya.

naishkarmya—actionlessness.

NARAYANA—an epithet applied to Krishna which means ‘one who has made the water his abode’.

nigraha—coercion of the nature.

nirguna—without qualities.

nishkama—free from desire, desireless.

nivritti—inaction.

niyamya—controlling.

niyata—controlled, regulated.

Param—supreme.

PARANTAPA—an epithet applied to Arjuna which means ‘subjugator of all enemies’.

PARTHA—an epithet applied to Arjuna which means ‘son of Pritha’ (one of his mother’s names).

Pisacha—a hostile being of the lower vital world.

Prabhu—master.

prakasha—light, illumination.

Prakriti—Nature, creative energy (being more or less a synonym for Shakti).

pralaya—dissolution.

prana—the nervous energy, the vital breath, the half-mental, half-material dynamism which links mind and matter; the outgoing breath.

pranayama—the Yogic exercise of the control of the respiration.

prasada—clearness and happy tranquility.

pravritti—impulsion to works.

Purusha—Being or Soul as opposed to *Prakriti* which is Becoming.

Purushottama—the Supreme Personality.

rahasyam—a secret.

- Rakshasa—a hostile being of the middle vital world.
- rajas—the *guna* that drives to action.
- rajasic*—belonging to the *guna* of action and passion.
- rasa—affection of the senses (especially of pleasure).
- Rishi—Seer.
- sadhana—spiritual self-training and exercise.
- sadharma—becoming of one law of being with the Divine; oneness in nature with the Divine.
- sadrishya—a synonym for *sadharma*.
- saguna—with the qualities.
- sahaja—inborn, innate.
- sakshi—a witness, the soul as a detached witness of the actions of the nature.
- salokya—dwelling in the Divine.
- samadhi—the Yogic trance.
- samagra—integral.
- samata—equality of soul and mind to all things and happenings.
- samipya—nearness to the Divine.
- Sannyasa—(outward) renunciation.
- sanyama—a spiritual control of the nature; a concentration or directing of the consciousness.
- sat—Being, existence, good.
- sattwa—the *guna* that illumines, clarity, intelligence.
- sattwic*—belonging to the *guna* of light and happiness.
- satyam—truth.
- sayujya—contact with the Divine.
- shabda—sound, word.
- shakti—force, energy; the divine or cosmic Energy (being more or less a synonym for Prakriti).
- shastra—the scriptures, theory, prescribed rule.

shraddha—faith.

siddhi—Yogic perfection.

sloka—verse.

Sruti—revealed scripture (a general term for the Vedas and the Upanishads).

sthiti—status.

sukha—happiness, pleasure.

swabhava—the nature proper to each being.

swadharma—one's own law of action.

tamas—the *guna* that hides or darkens, inertia, non-intelligence.

tamasic—belonging to the *guna* of ignorance and inertia.

tanmatra—any one of the five subtle energies which underlie the respective sense-experiences of smell, taste, sight, touch, hearing.

tapas—concentration of spiritual will-force.

tapasya—a synonym for *tapas*.

Tat—That.

tattwa—any one of the twenty-four principles of the cosmic Energy which are enumerated by Sankhya.

tejah—force, energy.

traigunya—the state of being bound to the three gunas.

trigunatita—beyond the control of the three gunas.

turiya—the superconscious state.

tyaga—(inner) renunciation.

uttama—highest.

vairagya—distaste for the world and life.

vak—speech.

VASUDEVA—an epithet applied to Krishna which means 'son of Vasudeva'.

Vedanta—a general term for all the Upanishads; a monistic philosophy based on the Upanishads

Vedavada—traditional lore of the Vedic hymns and the Vedic sacrifice.

Vibhu—the all-pervading Impersonal.

Vibhuti—divine power as manifested in the world.

vichara—reflective thought.

vidhi—order, rule.

vijnana—comprehensive knowledge.

vikara—deformation, distortion.

viveka—direct intuitive discrimination.

Yajna—sacrifice.

Yoga—union or oneness of the whole subjective being with the Supreme. Aishwara Yoga (the divine Yoga)—that by which the Transcendent is one with all existences even while more than them all and dwells in them and contains them as becomings of His own Nature.

Yuga—a cycle, age.

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